

THE DEFENDER

M A G A Z I N E



Volume XIV. Number III.

... JULY 1939 ...

Gerald B. Winrod, Editor

Americanism Number



Making the First Flag

HOW did the American Flag originate?

This is a question to which several contradictory answers have been given. Historians find it impossible to agree upon the subject.

How did our forefathers happen to select the design?

It is said, without tangible evidence, that the stars and stripes in George Washington's coat-of-arms furnished the original idea. Others claim that the flag of Rhode Island, consisting of several stars in a blue field, adopted in 1775, suggested the arrangement which later became the Emblem of the United States. There are also other versions of the origin of the stars and stripes.

The most discussed story is that of Betsy Ross, who was supposed to have been asked by a committee of Congress to work out a design to be submitted for consideration. This committee is said to have consisted of George Washington, Robert Morris, and Colonel George Ross, an uncle of Betsy's husband. These men are supposed to have called at her upholstery shop on Arch Street, in the city of Philadelphia — the place where some historians insist that the first flag was made.

But through this maze of uncertainty,

one fact stands out which everyone knows to be true: ... On June 14, 1777, the Continental Congress in Philadelphia adopted the following resolution:

"Resolved, That the Flag of the United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white in a blue field representing a new constellation."

One part of this resolution burns its way into the thinking of every true American — "thirteen stars ... representing a new constellation." These words reflect the very soul of the Flag because they signalled to humanity a new conception in the science of government, the birth of the first Nation dedicated to the principle of absolute personal and religious liberty.

Wichita Editor Denounces John L. Spivak

THE following editorial appeared in the *Wichita Independent* June 16, 1939. ...

The vicious, lying tongue of Communism is spreading new noxious poisons in the Wichita community.

Reaching all the way from Moscow, through its recognized New York agents, Communism has launched a renewed attack on one of Wichita's leading citizens and looms for the first time a bitter thrust at another prominent citizen.

The victims are Professor Kurt Sepmeier of the University of Wichita and Dr. Gerald B. Winrod.

The vehicle for the attack is a recently published book by John L. Spivak. It is titled "Secret Armies," and purports to be the story of German spies in America.

Professor Sepmeier and Dr. Winrod are Nazi agents, Spivak says. He infers that they are in the pay of Herr Hitler and are betraying this Country to Germany.

Before going further it might be well to tell who John L. Spivak is. Recently "Secret Armies" was distributed to every Congressman and every Senator by Walter Winchell, well known col-

umnist. Congressman Shafer of Michigan a few days ago read into the Congressional Record the following biography of Spivak:

"John L. Spivak is a writer for the Daily Worker, official organ of the Communist Party in America. He is a writer for the New Masses, another Communist publication; writer for the South Today, Communist publication; writer for Sunday Worker, Communist organ. Spivak is also listed as contributing editor of Negro Liberator, a Communist publication, the editorial board of which is made up of James Ford, Communist Party candidate for Vice President in 1936, Harry Haywood, William Patterson, and Robert Minor, all notorious Communists.

"Spivak is notorious for his attacks on all patriotic societies. He is a member of the Communist Party and served as a member of the so-called Committee of Professionals to support Browder and Ford, Presidential and Vice Presidential candidates, respectively, on the Communist ticket in 1936. He is a member of the National Committee for Defense of Political Prisoners — defenders of red aliens ordered deported from the United States."

Spivak in his book says that a certain Hans Von Reitenkranz who came

to this Country to buy oil for Germany, introduced Sepmeier and Winrod.

Professor Sepmeier does not know Reitenkranz or anything about him. He does not know Dr. Winrod and would not recognize him if they met on the street.

Dr. Winrod does not know Reitenkranz and does not know Professor Sepmeier. He would recognize neither should he meet them.

The Spivak book also revived the moth-eaten lie that Dr. Winrod went to Germany in 1934 and came home with a check book fat enough to liquidate all his department store bills. A photostat of a ledger account is printed to prove this.

However, the account published never amounted in several years to more than \$56. The account balance of \$6.90 was closed in November, 1934. Dr. Winrod did not come back from his trip to Europe until February, 1935.

The *Independent* has no hesitancy in joining Congressman Shafer in branding the Spivak book as a tissue of lies. If all of the chapters are as vicious as that attacking Professor Sepmeier and Dr. Winrod, the book is one of the most dangerous publications that has ever come to the attention of the *Wichita Independent*.

THE DEFENDER MAGAZINE

July 1939

Americanism Number

God's Hand In American History

LIKE a golden thread a deep reverence for God, runs all through the history of the American Republic. This fact is clearly in evidence.

Many have sensed the sublime truth which Dr. Frank W. Gunsaulus phrased so strikingly when he said: "Statesmanship is seeing where Almighty God is going, and then getting things out of His way."

Bishop Frank M. Bristol, referring to the discovery of America, said: "When it is remembered that Columbus desired to spread the Gospel to the uttermost parts of the earth, that his expedition of discovery was begun in prayer, that he insisted upon the worship of God as one of the duties of the ship's company, that after a voyage of seventy days on an unknown sea the sight of the new world was greeted by the exultant sailors with the 'Te Deum,' that magnificent thanksgiving to God, that Columbus sprang upon the new world, planted the Cross and knelt in prayer; and when the history of America is remembered from that great hour to this, the Christian thinker sees in it all the hand of God, leading a devout genius to the execution of a Divine plan."

Dr. George Northrup once declared: "God Almighty writes a legible hand." All over the walls of this Republic we find the handwriting of God. We find it written into our State papers, in the words spoken by American statesmen, on the coins that we circulate, in the songs that we sing, in the literature that has been written, and in the aspirations of our people."

Writing the Constitution

The historic Mayflower Compact, signed in the cabin of the little vessel which brought the Pilgrim Fathers to America, begins: "In the name of God, Amen. And having undertaken for the glory of God and the advancement of the Christian faith. . . ." Those are the opening words of the first State paper ever adopted for the government of a community in the New World.

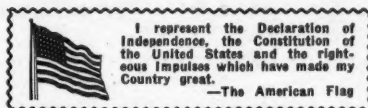
In the Declaration of Independence we find such sentences as: "Appealing to the Supreme Judge of the World for the rectitude of our intentions. . . and for support of this declaration with a firm reliance upon Divine Providence."

In the Constitutional Convention of

1787, were assembled a body of strong men, from the standpoint of physical vigor, mental acumen and moral courage. When England's great William Pitt read the Constitution he exclaimed: "It will be the wonder and admiration of all future constitutions."

The writing and adoption of the Constitution was unquestionably one of the greatest events in human history. The delegates of the colonies met day after day for four weeks, and had not agreed on a single sentence or a single word. On the last morning of the fifth week, in the midst of a heated discussion, they were about to adjourn and abandon the great purpose for which they had met, when Benjamin Franklin, perhaps the wisest man at the convention, mature in years, ripe in wisdom and consummate in tact, arose, and, addressing George Washington in the chair, spoke as follows:

"Mr. President, the small progress we have made after four or five weeks' close attention and continual reasonings with each other, our different sentiments on almost every question, sever-



al of the last producing as many woes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. . . .

"In this situation of this assembly, groping, as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? . . .

"I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political build-

ing no better than the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a byword down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war, conquest.

"I therefore beg leave to move:

"That hereafter prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

And from that moment they began to make progress in the framing and adoption of that fame-crowned Document, which Gladstone asserted was "the greatest piece of work ever struck off at a given time by the brain and purpose of man."

Seeking Divine Guidance

There were men in the Constitutional Convention who refused to sign the immortal document. Alexander Hamilton was the only man from the State of New York to sign it, but those who refused have all long since been forgotten. The men who refused to sign the Constitution were urging the inclusion of popular fallacies that played part in the downfall of Greece, Rome and other ancient civilizations. And the same old fallacies, during recent years, have been advocated by modern demagogues in this Country as new panaceas.

When the men who favored those Socialistic nostrums learned that they could not appeal to the reason of the men who wrote and signed the Constitution, they tried to appeal to their fear, and they said, in effect: "Unless you write into this Constitution some popular fallacies to fool and play upon the sentiments of the people, the Constitution will never be adopted."

George Washington had taken no part in the discussion of the Convention up to that time, but when he heard that statement, he rose from the President's chair and in tones of suppressed emotion, said: "It is too probable that no plan we propose will be adopted; perhaps another dreadful conflict is to be sustained; if, to please the people, we offer what we ourselves disapprove,

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ADDRESS ALL COMMUNICATIONS, except those relating to advertising, to THE DEFENDER MAGAZINE, Wichita, Kansas. For advertising rates write the Religious Press Association, 1108 Colonial Bldg., Philadelphia, Pa. Entered as second-class matter January 22, 1927, with the Post Office at Wichita under Act of March 3, 1879.

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ITEMS of INTEREST to DEFENDERS

AFTER READING the interesting article in this Defender "Remember the Alamo" you will have a clearer understanding of the temperance work of Dr. Sam Morris. Included in the list of important books written by Dr. Morris is the title, "The Woe of the Wine Cup." (Price 50 cents, available through The Defender.)

REV. CHARLES E. COUGHLIN describes Stanley High as follows in the current issue of his magazine *Social Justice*: "A former Hooverite, High first broke into the limelight as one of Franklin Roosevelt's Brain Trusters and during the 1936 election campaign was head of a New Deal propaganda outfit called the Good Neighbor League, which tried to sell Roosevelt to Catholic, Protestant and Jewish religionist groups. Roosevelt later got rid of High when the latter 'exposed' the President in a series of magazine articles. Since then High has become one of America's highest paid mudslingers, and for six cents a word will expose anyone from the Dowager Queen of England to Jo-Jo the Dog-faced Boy."

THE JOHN RUDIN COMPANY has just produced the "Life and Letters of the Apostle Paul" in a striking Crossword Puzzle. Ideal for Sunday School use. Price 25 cents. Address, 1018 S. Wabash Ave., Chicago.

SIXTY-ONE per cent of all real estate, both business and residential, in Berlin, Germany is today owned by Jews.

WHEN JEWISH shop windows were smashed in Berlin, following the assassination of a German official in Paris by a Jew, Roosevelt said: "I myself could scarcely believe that such things could occur in a twentieth century civilization." Strange, however, that he shows no concern over the plight of the Christians of Russia, who have been put to death by the millions for their faith. Pogroms against believers continue with ever increasing ferocity, but the American people are denied the facts through the "controlled" press.

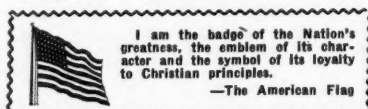
THOSE JEWISH INTERESTS, responsible for the present smear campaign of lies, lies, lies aimed against leaders who are opposing Communism, are making a serious mistake. They will discover, perhaps too late, that an outraged public always acts with precision when it realizes it is being imposed upon! Moreover, the rank and file of citizens are coming to understand how the slimy hand of invisible

government maneuvers things from behind the scenes, through press, radio, cinema and news-stand publications. It is possible to fool some of the people some of the time, but not all the people, all the time.

THE TRAGIC TRUTH about the persecution of Russian Christians is told in the new book, "Returned From the Dead". It is published by the Russia Inland Relief Mission, 1265 Broadway, Room 610-D, New York City. (Price 25 cents.)

THE DEPARTMENT OF JUSTICE has released a 16-page report giving a detailed statement regarding the German-American Bund. It says: "At the present time there appear to be approximately 50 local units of the German-American Bund . . . a total membership of 6,617."

WHEN MAURY MAVERICK was recently elected Mayor of San Antonio, Texas, the Communist *Daily Worker* published his picture on its front page, and at the same time featured the victory as a blow against Vice President Garner, because the latter also comes from Texas. The *Worker* says that "the Communist Party's part was particularly important in helping to carry the election." Maverick has since denounced Mr. Garner publicly.



"LOOK", filthy pictorial magazine that specializes in smearing opponents of Communism with the charge of Fascism and Nazism, published a recent article by Secretary Ickes in which Vice President Garner was attacked as one "knowing nothing, saying nothing, doing nothing".

EDITOR FRANK GANNETT says that Roosevelt should resign at once so "we can begin to rebuild a dynamic, surging America". He continues: "Instead of paying attention to Mr. Ickes' senseless third term propaganda, the Country should be considering how it can induce President Roosevelt to cut short this second term. The sooner he resigns the better."

CONGRESSMAN E. E. COX of Georgia said a few days ago in a speech at Atlanta: "Roosevelt's administration is shot through and through with seditious Communists. The time has come when we no longer dare to close our eyes to these facts or delude ourselves by wishful thinking". Defender Readers know that this magazine has been

saying this very thing since March 1933 —when Roosevelt was inaugurated the first time. Congressman Cox could have correctly added that the New Deal is rooted in Jewish intellectualism, and this fact accounts for the dislocation of the Country's moral, religious, economic and political structure.

AN ASSOCIATED PRESS dispatch from New York says: "Earl Browder, General Secretary and 1936 Presidential candidate of the Communist Party, said tonight that his Party would support President Roosevelt for a third term in 1940."

SENATOR BARCLAY addressed a gathering of the B'nai B'rith in Pittsburgh, Pa., a few weeks ago. The retiring President of the organization said at the same meeting: "We're especially happy to have Senator Barclay here because he is a friend of President Roosevelt. We're not worried about a third term for Mr. Roosevelt. We're worried about whether he can stand a sixth or seventh term."

WALTER WINCHELL, Jewish columnist and radio commentator, explains that Litvinoff-Finkelstein was removed as Soviet Foreign Minister because he had a bad heart. But the facts are as follows: Anti-Semitism as a reaction against Communism, is spreading like wild-fire among Russia's down-trodden masses. A terrific pogrom is in prospect. Stalin's wife is a Jewess and he is still the servant of international Jewry, but certain Jewish interests, in other parts of the world, are apparently becoming dissatisfied with him. In the June 3, 1938 edition of the *American Hebrew*, Stalin was called "the sallow-complexioned Keeper of the Kremlin". Litvinoff has been under suspicion for a long time, his wife being held as a hostage while he was out of the Country on recent trips. Stalin may soon turn against Jewish control and negotiate important agreements with Germany. Litvinoff's removal is an ominous development for international Jewry.

MILLIONS OF AMERICANS are at last coming to realize that a secret system of Jewish control actually exists over news-gathering agencies. Lenin said in 1917: "Anyone who speaks of the liberty of the Press goes backward, and stops the train which is going full steam to Socialism".

A BOOKLET for bereaved parents has just been written by Ralph W. Ullman entitled, "Is My Little One In Heaven?" Mr. Ullman offers to send this message without cost, to Readers of The Defender. His address: 918 Keystone Ave., River Forest, Illinois.

GOD IN HISTORY. From Page 3.

how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hands of God."

Professor Fiske said that those words ought to be written on the walls of every legislative hall, state and national, in this Country, and ought to be carved upon the walls of every convention room where people meet to write platforms or adopt resolutions or nominate candidates. It is illustrative of the type of reasoning that prevailed in the Constitutional Convention.

George Washington wrote to Governor of Trumbull of Connecticut: "I can almost trace the finger of Divine Providence through those dark and mysterious days which first led the colonists to assemble in convention, thereby laying the foundation for peace and prosperity, when we had too much reason to fear that misery and confusion were coming too rapidly upon us."

In his Farewell Address, he said, among other things: "Of all habits and customs leading to political prosperity, religion and morality are indispensable supports. It is substantially true that virtue or morality is a necessary spring of popular government."

On God's Side

Into our national anthem, *The Star-Spangled Banner*, Francis Scott Key wrote: "And this is our motto, 'In God is our trust,'" and we have written that motto, substantially, upon the coins that we circulate in our country.

In the *Battle Hymn of the Republic* Julia Ward Howe wrote these beautiful lines:

Mine eyes have seen the glory
Of the coming of the Lord. . . .

In the beauty of the lilies
Christ was born across the sea,
With a glory in His bosom
That transfigures you and me.
As He died to make men holy,
Let us die to make men free,
While God is marching on.
Glory, glory, hallelujah
His truth is marching on.

Samuel Francis Smith wrote as the

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closing verse of our inspiring national hymn:

Our Fathers' God, to Thee,
Author of Liberty,
To Thee we sing!
Long may our land be bright
With Freedom's holy light!
Protect us by Thy might,
Great God, our King.

On a certain occasion someone said to Abraham Lincoln: "I hope God is on our side," to which Lincoln replied: "My concern is not so much whether God is on our side. My great concern is to be on God's side, for God is always right."

In his farewell speech to his old neighbors at Springfield, before leaving for Washington, he said, among other things: "Today I leave you. I go to assume a task more difficult than that which devolved upon George Washington. Unless the great God Who inspired him shall be with and inspire me, I must fail; but if the same Omniscient

Mind and Almighty Arm that directed and protected him shall guide and support me, I shall not fail; I shall succeed. Let us pray that the God of our fathers will not forsake us now. To Him I commend you all. Permit me to ask that with equal sincerity and faith you will invoke His wisdom and guidance for me,—the great God Who can stay here with you and go there with me and be everywhere for good!"

During these days of international unrest and great uncertainty, we must have faith that America has neither abandoned God, nor been abandoned by God. The same Divine Hand that watched over the founders of this Republic, that guided them in the framing of our Constitution, is still with us to give strength and guidance today. There is need of a penitent return to reliance upon the Heavenly Father, both in attitude toward that matchless Document wrought out with prayer and faith; and in sublime trust in His beneficent guidance.

Sheep Among Wolves

Rev. John Johnson, Russia Inland Relief Mission, New York City

THE teachings of Jesus Christ are characterized by parables, allegorical metaphors and figurative sayings. In this way, the Master conveys spiritual truth.

One such allegorical expression, from which we derived the title for this article, is found in Matthew 10:16. It reads: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

"Sheep among wolves!" Imagine a pack of hungry wolves, and a few gentle sheep; you have a prophetic picture of the relationship between God's children and an unfriendly, sinful environment in this life.

Sheep are profitable domestic creatures. According to the Scriptures they are a symbol of meekness, obedience and sacrifice. In their nature they are harmless, helpless, and must depend entirely upon a good caretaker. Hence the Scriptural reference to our Lord Jesus Christ as the Good Shepherd.

Wolves are ferocious beasts. By their nature they are symbols of wrath, destruction, devastation and death.

By sheep, Jesus symbolized His true followers, and by wolves all those who oppose Him. It is an historical fact,

that since the time of the utterance of the words of our text, Christians have always been, and shall ever be, as sheep among wolves. This particularly pertains to the continuous persecution of the saints, both past and present.

At the beginning of the Christian era, one of the principal followers of Christ exhorted believers in this manner: "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Romans 8:36.

Red Leaders Quoted

For the past twenty-two years, the attention of the Christian world has been focused upon the severe trials which have befallen the Christians of Russia. Under the cruel, merciless and ungodly regime of Communism, Christians, have been, and are, passing through the fires of indescribable persecution.

They have been thrown into prison, exiled and exposed to every form of physical hardship. Husbands and wives are forcibly separated; parents taken away from their children; and in many cases the children left without any means of support. It is impossible to describe or comprehend the agonizing sufferings, through which the chil-

—Turn To Page 6.

FIFTEEN METHODS

HOMILETICS

William M. Smith, the instructor in Homiletics in Union Bible Seminary has prepared a course of 20 lessons in Homiletics which will help you. Fifteen methods of outlining are employed.

- | | |
|--------------|---------------------|
| 1 Word | 8 Synthetic |
| 2 Phrase | 9 Pictorial |
| 3 Verse | 10 Narrative |
| 4 Chapter | 11 Key-Word |
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| 6 Contrast | 13 Biographical |
| 7 Analytical | 14 Expository |
| | 15 Cause and Effect |

Art of Sermon Building

Mr. Smith also edits a weekly, called "The Gospel Minister"

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SAMPLE OUTLINE

"Thou wilt show me the path of life."

Subject—The Journey of Life.

The Pictorial Outline Method.

I The Guide—"Thou"—Jesus.

a. Qualification—wise, kind, etc.

b. Experience—been over the road.

c. Interest—He died for me.

II The Traveler—"me"

a. Must take the journey.

b. Have not had experience.

c. Need just such a guide.

III The Road—"path"

a. One of many.

b. Is a narrow road.

c. Not many going this way.

IV The Destination—"He"

a. Contrast with death.

b. A delightful anticipation.

c. A glorious consummation.

SHEEP . . . WOLVES. From Page 5.

dren of God are passing at the present time, in Russia. Their calamities are so great, as to benumb the sensibilities of the soul. You can not hope to get the facts about their plight through the newspapers.

Bolsheviks in Russia from the beginning of their control of that unfortunate Country, have been determined to destroy faith in God and exterminate Christianity. At the beginning of the Russian Revolution, their mad leader, Lenin, said:

"Give us the child for eight years and it will be Bolshevik forever. We have struck the kings from the earth—now let us strike the King from heaven. We must hate—hate is the basis for Communism. Children must be taught to hate their parents if they are not Communists. If they are, then the child need not respect them, need no longer worry about them. Religion must be abolished. The best country is a godless country. *If religion will pass out quietly, our attitude will be one of benevolent tolerance.* But if it resists, we will hasten its exit by violence proportioned to its resistance."

Another Communist leader, Lunacharsky, in a public address at Moscow said: "We hate all Christians. They preach love of one's neighbor and mercy which is contrary to our principles. Christian love is an obstacle to the development of the Revolution. Down with the love of one's neighbor! What we need is hatred. We must know how to hate; only thus shall we conquer the world."

On this premise, the Bolsheviks in Russia, some twenty-two years ago, launched upon the most brutal and ferocious persecution of Christians, that has ever occurred in the history of

the Christian Church. Later, authentic information states that: "Bolsheviks (atheists) decided to stamp out religion during the *piatiletka* (five year period) to such an extent that the word 'God' should be heard no more. This unparalleled inquisition, does more harm than that done by the medieval inquisition. There is not a part of Russia that has not been saturated with the blood of men. People die in exile, under forced labor, hunger and exposure."

Truly the Russian sheep—the true followers of Christ—found themselves suddenly thrust among wolves. The following narrative by a sufferer in a typically horrible experience, illustrates something of the ferocious, merciless acts of the red beasts—the Communists.

An Example of Sadism

The scene is in a small Russian city with a population of about 7,000 persons, and occurred several years after the Revolution. The Bolsheviks are in authority and the population is somewhat indifferent, if not defiant, to their rule. Repressive measures, even executions fail to subdue the people; therefore the sadist rulers decide to wipe out the city by fire and here is the story of its destruction. The incident is described by a born-again believer in Jesus Christ. But before proceeding with the main part of this story, let us quote here just a few lines from the first part of it.

"Leading peaceful and harmless lives, and not participating in any un-Christian acts, we Evangelical Christians on Saturday, May the fifteenth learned that on Sunday the sixteenth at 8:00 a.m. all the inhabitants of our town must come together for public works, for the whole day.

"Sunday came. For the red authorities it was a day of toil but for Christians the Sabbath is a day of worship.

We intended to carry on our services, notwithstanding the strict orders of the authorities who even went so far as to threaten those who would disobey, with the firing squad. We disobeyed and as the result, 38 of us were arrested and tortured into the night. At about 11:00 p.m. 33 of us were released, but one sister and four brothers remained under arrest. . . .

"On May twenty-third, brother P. was arrested and evidently murdered, because up until this time we have never heard anything of him. On May twenty-fifth we celebrated the Lord's Supper, and a few minutes later, red officers appeared with revolvers in their hands and arrested brother K. who was shot that same night. Also sisters D. and S. were arrested, but later released.

"As time moved on, conditions in the city became more and more horrible because of the beginning of the wholesale destruction. Everybody seemed to be in misery, not knowing what to expect next. We Christians, through His great love trusted in His Word, but we knew there was a great danger upon our city. However, notwithstanding threatenings to kill us all, God gave us Grace and strengthened us by His Spirit. . . ."

Thrown to the Flames

Now let us proceed with the main part of the story which deals with the firing of the town.

"Toward evening, watching the picture of a solid sea of fire, a little group of us Christians left the city and moved to its outskirts. At this time there were only 82 believers in the town, 37 of them baptized members of the Evangelical Christian Church, and 45 small children.

"Gathering ourselves together in a little house, we partook of some food,

Relief For The Oppressed!

The Russia Inland Relief Mission is a faith mission called by God with the main objective of a relief ministry to the oppressed, persecuted, and suffering believers of various denominations in Russia . . . and Russian refugees in other countries.

Wives, children, parents, brothers and sisters of imprisoned, exiled, and tortured Christians have been and are receiving help through this mission. Many tears have been wiped away . . . comfort has been brought to those in disaster and in the midst of sorrow . . . joy was revived. And in a recent letter one Russian mother writes:

"Beloved brother in the Lord, John Johnson: Peace to you! Your kind letter of April 4th, 1939 was received by us on April 18th and your precious brotherly help of \$20.00 reached us on April 28th. In the morning of this day, we had our customary family worship and read from the Word of God that: 'He hath given meat unto them that fear Him: He will be ever mindful of His covenant.' Psalm 111:5. Though there were no provisions for our breakfast, nor for the rest of the day, we thanked the Lord for His faithfulness in His promises. Half an hour after our family worship the mail man came in and brought us a letter from the American Express Company containing your timely gift of \$20.00 which enabled us to obtain provisions and alleviate the hunger of our children. Again we knelt down and diligently praised the Lord for His wonderful deliverance and heartily thank you for your brotherly care of us".

The couple whose picture appears in this announcement are Russian Christians who were prosperous merchants supporting their local church, giving freely to Russian charities, and supporting several Russian missionaries before they were banished into exile ten years ago. They were relatively young before their exile . . . and this picture shows the terrible effects of their suffering and starvation in Siberia.

To continue this vital relief ministry on behalf of those who are still in dire need we ask the prayers, sympathy, and practical support of our fundamental believers. Please pray for this missionary work and as the Lord may lead you send your free will offerings to the

RUSSIA INLAND RELIEF MISSION, Inc.

John Johnson, Founder & Gen. Dir.

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New York, N. Y.



thanked the Lord and began to prepare ourselves to retire. The children were already sleeping. Coming out into the yard with brother K. we noticed a horse patrol moving in our direction and we hastened back into the house. Our hearts felt an approaching test, and in the spirit we turned to the Lord and began to trust Him with new faith.

"As the red officers approached the house, they asked us to come out, but we refused. Then they demanded that all should come out, so we came. They asked us whether we were Evangelical Christians. We answered that all but two, one an old man and the other a young man. One of the patrol asked why we did not flee, but another said that they should waste no time asking questions, but quickly kill us and leave."

"Males to the right! Females to the left! Then a third officer shouted that this would not do. Males should enter the house, but females without children should be kept outside. Then they spoke of putting a guard around the house and setting fire to it. Before this could happen we fled into the house again.

"One of the patrols evidently a chief, entered and asked how many children there were. We said there were eleven. Then came the question whether or not we had any arms. We answered no, and one of the sisters turned to them pleadingly to spare the children, but they said that it was not their business and told the women to get out. The officers followed the woman outside, closed the door and nailed it. We, who remained inside, knelt before our Saviour and surrendering ourselves entirely to His care, asked Him to preserve us from committing evil so that we might endure faithful to the end.

"The house was completely surrounded by red soldiers who held their guns ready to shoot. Suddenly it began to blaze. We took our awakened children into our arms. In my hands was a sick, one-year-old boy.

"Brother K. had two small children in his arms and three others standing by him. The oldest of them, a seven-year-old boy in tears was praying aloud: 'Dear Lord! If it is Thy Will to discontinue my life, then better for them to kill me. How am I to endure being burned. I am so weak! Oh Lord hear us.' His six-year-old brother was crying hysterically, and kept on repeating *Mamma, Mamma*. His older brother turned to him and said: 'Kolias, do not cry. Pray to God and He will save us,' and again he prayed for deliverance. But Kolias and his younger brother continued to call for their mother and cry. By this time the house was beginning to burn.

Deliverance

"The old unconverted man who was locked with us, became frightened and shouted and pleaded with the reds for mercy. He begged: 'Comrades, let me out, I am an old man, only me. I am not a believer!' But the door did not open. Then in terror, he knocked out a window and began to crawl through it. Three bullets met him and he fell without a sound.

"Bidding goodbye to each other and comforting the children by the fact that soon we would be with Jesus, we again knelt and prayed: 'Oh Lord! If it is Thy Will to call us unto Thee, then receive our weak spirits.' But in my heart there was a strange feeling that the time of our departure had not arrived. I felt we were going to be saved.

"Looking in the direction of the fire, we saw no flame, only smoke. Suddenly we heard knocking and cracking. Another window was broken and the reds were piling in dry branches, trying to increase the fire. We began to sing a hymn.

*'Oh Lord give life to my soul
Take it as Thine own; etc . . .'*

"From the added dry branches the fire started to increase. The house was filled with smoke and it became hard to breathe. The wall at the ceiling was already in flames and with the blowing of the wind, sparks were falling on the blanket of the baby in my arms. I tried to throw them off, but a voice seemed to say to me: 'What's the use, just the same you will burn.' But my heart was not in agreement with this thought, and a calmness of soul witnessed that we would get out of the fire safely.

"At this point, from the other side of the house, we heard a pounding near the window, and some thought that the reds had approached to shoot us, but, instead, we were soon to see the answer to our prayers, for at the broken window appeared three Christian brethren, Timothy, Stephen and Walter. They called to us and said: 'Come out. The guards went away thinking you would burn and we have come to save you.'

"We were lifted out, and a moment later in the night air, were kneeling, thanking God that He had heard the prayers of His children, and like the three Hebrew children of old, had been delivered from the flames."

Two Important Facts

The killing of Christians for their faith in Christ; the raping and murdering of young girls and women; the starving and destroying of great masses of poor, aged and helpless people; the destruction of property and the burning of villages; the razing of church buildings to the ground — these are some of the things that go with Bolshevik revolutions — as seen in Russia, Spain and China in recent years!

I am a native Russian. I know firsthand, the terrors of atheistic rule. I am familiar with the suffering of my poor people at the hands of these international beasts. This story of the firing of a whole town is no exaggeration, as everyone acquainted with Russia's plight these twenty-two years, very well knows. May God save America from the sad fate of my native land!

Readers of these lines will do well to remember two very important things:

First. Conditions today in Russia for believers particularly, are very, very bad. Freedom of worship and liberty of missionary activities are not permitted. Thousands of Russian Christians are still in prison, exile, and concentration camps, separated from their families, friends and loved ones, suffering great poverty, lack of food, clothing, etc., and need our prayers, sympathy and practical help.

Second. Communists today believe the United States to be their "promised land," because they have seen their power broken in so many nations of Europe. Their hope is America and they are more and more concentrating their efforts here.

I pray that Christians and true American citizens, will not believe lies and the rosy promises which they make. The Communist propagandists are liars, and with lies they try to destroy their opponents. Their lies have weakened and overturned whole nations, making great countries unfit places in which to live.

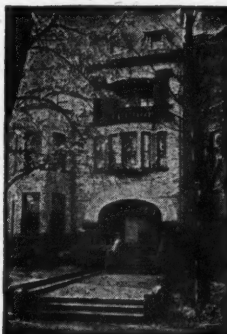
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The Story Of Concord

THAT portion of the eastern coast of North America, lying between degrees 41 and 45 North Latitude, received the name *New England* in the year 1614.

It was thus named by Captain John Smith, who explored those shores in behalf of the Virginia Company of English merchants.

Six years later, on December 21, 1620, a cold wintry day, the frail vessel *Mayflower* cast anchor in an inlet on this rugged coast. A small band of weary Pilgrims disembarked near a boulder which was later to be known as Plymouth Rock. Immediately upon landing they changed this piece of granite into an altar, a place of prayer, and with upraised, tear-stained faces, thanked God for safe arrival in a New World.

With this act, a singular event was inscribed upon the scroll of American history. Our Country was conceived in prayer, born of religious liberty, and cradled in Christianity. This region, known as New England, became the birthplace of a mighty Empire.

The building of early America is a story that causes the blood to heat in the veins of every true son. Millions of dollars have been appropriated through the years to preserve historical landmarks which are looked upon, by the majority of citizens, with solemn reverence. Sturdy Americans, born under the Stars and Stripes, take pride in their Country. This attitude is in keeping with the text from the book of Proverbs: "Remove not the ancient landmark, which thy fathers have set."

Beautiful Concord

Those who have taken time to examine the historical documents involved, know of the frequent mention of Concord, Massachusetts, in connection with

early colonial events, and of its immeasurable contribution to American culture. Historic New England may boast of no greater community, no more important landmark, no town more noted, in the grandeur of an illustrious past.

Concord is located twenty miles north and west of Boston, in Middlesex County. It has an area of twenty-five square miles and a population of approximately 10,000. The village is referred to by historians as America's *Number One* small town.

It is a fact that this Massachusetts community enjoys such a vast wealth of historic and literary associations, that it has required a volume of 428 pages, augmented by 52 striking photographs, to adequately relate its achievements.

Clothed in a beautiful binding and printed on glossy paper, the Meador Publishing Company, of Boston, has released the second edition of *The Story of Concord*, (price \$2.00). This rich, illuminating volume comes from the pen of Josephine Latham Swayne.

Accompanying this review, is a photograph of Concord's "Minute-Man" statue. In the year 1837, this granite obelisk was erected in the town's Monument Square, to mark the spot where the first British soldiers fell during the Battle of Concord. Inscribed in bronze are the words of Emerson: "Here once the embattled farmers stood, and fired the shot heard round the world."

The glorious part played by the town of Concord in the War of Revolution—its Minute Men, its Paul Revere and its William Dawes—have inspired artists and poets alike. It is a Mecca for those who retain a passionate love for the Republic. It is a solemn reminder that our forefathers spilled their blood that we might enjoy the liberties which are ours today.

In August, 1774, a county convention

was held in Concord, at which time the delegates recommended the calling of the first provincial Congress of Massachusetts. It convened there on October 11, 1774, and in March and April 1775. At this time, Concord citizens began storing military supplies in the town and it became the object of the first British expedition. Destiny decreed that the war for American independence should start in this area.

On April 19, 1775, the first physical encounter of the Revolutionary war occurred. In a brief engagement at Lexington, earlier in the morning, blood was made to flow on both sides, but no British soldiers were killed. At Concord, later in the day, 500 Minute Men confronted the English troops and drove them back to Lexington.

Minute Men in Action

The Author gives a vivid picture of the British soldiers in scarlet, their bayonets glittering in the sun, as they came forward to attack . . . and the gallant Minute Men, dressed in homespun, the unsung makers of history, who bravely dispersed the soldiers of General Gage, and sent them running back in the direction of Boston.

A Minute Man was one of a class of armed citizens who pledged themselves to take the field at a "minute's notice," during and immediately previous to, the War of Independence. Sometimes, as was the case in Massachusetts, these vigilante groups were regularly enrolled as militia. Paul Revere was a member of this unit.

The Story of Concord flows with rhythmic smoothness along with footnotes, which, somewhat after the manner of the *Greek Chorus*, serve more clearly to explain and expand the theme. Many interesting sketches are included about famous literary people, who once lived and wrote in this famous New England town.

Any community where Ralph Waldo Emerson had made his home for so many years, would in itself give it special distinction. However, in addition, his neighbor in Concord, was Nathaniel Hawthorne, whose romantic tales placed him in the front rank of American fiction writers.

The name of Louisa May Alcott is familiar to old and young alike who enjoy classic literature. It was here she weaved those touching stories of *Little Women* and *Little Men*. The Author has treated the sketch of the Alcott family with special beauty.

Concord enjoys another unique distinction. Currents of American hymnology started flowing from this small community. For within the precincts of Concord lived the Rev. Charles Lewis Hutchins, who "was one of the best known Episcopal clergymen in New England." After retiring from the rectorship of Grace Church, Medford, he lived quietly at his beautiful Concord estate on Monument Road.

Early productions of Christian hymns are traceable to his pen. In the years 1870, 1872, 1880, 1894, he edited many Hymnal books and Church Psalters, which formed a reservoir out from which channels of Song Worship flowed.

All of these, and scores of other illustrious people, live again in these pages . . . *The Story of Concord*.

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Modern Chapters In Apostolic Work

A Sermon by Bishop Otto Melle of Germany

Dr. F. H. Otto Melle, Bishop of the Methodist Church of Germany, was in the United States during May of this year. He spoke four times in Newton, Kansas. The following address was stenographically reported. He spoke in English.

MY dear friends, brothers and sisters. . . I feel that it is a great privilege for me to be here. I only wish that I could speak in German because it is a little more difficult for me to talk in a foreign language, and English is still a foreign language to me.

I learned my English mostly out of books, and as I said this morning in the Methodist Church, when I speak English I always feel as if my tongue wants a little oiling, but I hope you will be able to understand.

This afternoon I would like to tell you a few stories which will strengthen your faith in the living Christ, some stories to show that Christ today is with us and that His Spirit is still leading the Church as in the past. I shall read a few verses from Chapter 16 of the Acts of the Apostles as it is told of Paul the Apostle. (Scripture reading.)

This is, I should say, quite a strange portion of Scripture. A strange chapter I say, but one of the most interesting chapters we have in the Acts of the Apostles. It shows that the Spirit of God was leading the first missionaries to the Gentiles, and directing them even sometimes where to preach. These chapters of the Apostles were not finished when Luke laid down his pen.

They are continued. Such chapters are written today, written in our mission fields in Africa, Japan and India. Some chapters are written in Europe, and I am going to tell you of one chapter of the new Acts of the Apostles, part of which I experienced myself.

For twenty years, I worked as a missionary in southeastern Europe, in Austria and Hungary, and Yugoslavia and in Bulgaria. In these twenty years, I found daily that the Lord lead us by His Spirit, and that still today He sometimes closes doors and sometimes opens doors.

A New Church in Vienna

Chapter One. We, and I speak now for our Methodist Church to which I belong—we had in Vienna, Austria, a small beginning about forty years ago under many difficulties. It was almost impossible to get a foothold in this country. . . Our group had a small hall on the fourth floor of a building. It was very difficult to climb up, and they had only a few persons at every

meeting, and sometimes the police appeared and forbade preaching.

But one evening when they had a prayer meeting, a lady climbed up that staircase, who was to become an instrument of the Lord, like Lydia, in our chapter. She was the wife of the Austrian Ambassador in Russia. Both her husband and only son had died. It was in the last years of Empress Elizabeth, and she was a friend of the Em-

Speaking about religious conditions in Germany, Bishop Melle said: "Nobody until this day, has ever asked us Methodists what we are preaching, or what we believe, or what we are praying for. Nobody has asked me any questions about matters of faith and belief, and we are preaching just as we have preached in former times. We take our texts from the Old Testament and the New Testament the same as your preachers do here. I preach in Germany the same kind of sermons that I have always preached."

press. Now after these losses, she tried to find comfort for her soul. . .

There came somebody and said to her: "You should go once to that hall-meeting, there on the fourth floor. I think you would find comfort for your soul."

So she came to that meeting. I think there were only ten persons present, and the preacher did not know who the lady was and perhaps it was good that he didn't know, for he would have tried to preach an especially good sermon. Sometimes when we try to preach especially good, we get into only human effort and fail. And so he didn't know the lady, and he preached

about Jesus Christ and said in his sermon:

"Whoever you are, I do not know you, but I know you need a Savior. And if nobody loves you, He loves you; and if nobody can help us in our suffering and in our need, He can help us. He can bring you peace. He died for you on the Cross."

In that simple way, he explained the Gospel, and while he preached, this lady had the same experience as Lydia in our chapter, but you know the story. While Paul was preaching, the Lord opened her heart that she believed in Jesus Christ; and while this preacher was preaching, this court lady of the Austrian Empire, this noted person, found that the Lord opened her heart, and she was converted that evening and united with the little church.

The next day, she came to the preacher and said: "Well, I found Jesus Christ and now I would like to invite my friends, the Lords and Counts, but I can not bring them upstairs in that hall on the fourth floor. We must have another hall."

"Well," the preacher said, "that would be my wish, but we have only our poor little congregation and no money."

"No matter about that. Look around and if you see any suitable house, come to me and I will give you money." A few days later they found a place in Vienna, and the conversion of this lady brought about a revival. The work went on, and I can think of this story as a new chapter of Apostolic letters.

The Gospel to Hungary

Chapter Two. If a church has a revival, or let me put it this way: when a church, whether it is a large one or a small one, has no revival, it becomes satisfied with beautiful services and formal meetings and everything of that kind, but no spiritual life. A church that has a revival wants to extend its borders and do missionary work somewhere, wants to "extend the road"—in the words of the prophet. And so it was in Vienna. After the revival, following this conversion of the lady, the church tried to extend its work. As it was almost impossible in Vienna, they decided to begin down in Hungary.

They selected a committee to find out where the doors were open. The committee went to Hungary and hired a hall. The first meeting was ready to take place. But just when the preacher came and intended to speak, two policemen appeared. They did not even let him into the hall.

The two Hungarian policemen wore swords at their sides and guns on their backs, and they told him that it was forbidden for him to preach there a sermon because he came from Vienna. I can't say that it was the Spirit of the

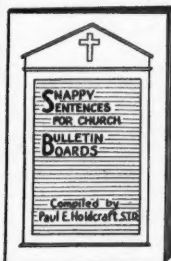
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APOSTOLIC WORK. From Page 9.

Lord who forbade it and closed that door, but it was the Hungarian police.

The preacher with his committee had to travel home without being able to do anything. Now when they came back to Vienna, they did what every committee should do before doing anything—they began to pray. They prayed and said: "Oh Lord, can it be really Thy will that the doors be closed in that beautiful country of Hungary? Will you not open the door for us?"

And while they still were on their knees, there came a letter from the southeastern part of Hungary about three or four hundred miles south of Budapest, a letter from a few peasants, a few farmers, and the letter read as follows: "We found your address and we want to tell you that in southeastern Europe, there are some farmers who founded a temperance society. In our temperance society we are reading tracts which you have written, and we are singing songs we learned from your hymn book, and we have only one wish: can't you come down to us and give us one or two sermons. We shall pay the traveling expenses."

That letter came just when they were on their knees, and I ask you again, was it not like this chapter in the Acts of the Apostles here, when Paul had a vision, "Come over," said the man, "into Macedonia and help us."

Written Orders Demanded

Chapter Three. That deals with myself. It was then necessary that a preacher be sent down to that place. I knew the Lord wanted my services in that part of the world.

In a night in which I prayed for hours, I received the consciousness that the Lord wanted me there, and so I wrote to the committee that I was

ready to go and then I was sent down to that part of Hungary. Now I wish only to describe to you one meeting I held there.

When I came down to this small town in southeastern Europe, of course, I expected that a crowd of people would come together to hear me. I had written to them at what day—it was a few days before Christmas—I would arrive. Two brethren received me at the station.

I thought that we would go through one of the chief streets, but to my surprise, these brethren did not lead me through the main street but around between bushes and trees where we wouldn't see anybody and where, I found out—nobody could observe me. Then I learned—which took some time—that police had forbidden that any preacher they would invite, should be allowed to preach in that place, and the chief of police had sent them word if they did allow a preacher from Germany or Austria, or any other country to preach to them, this preacher would be taken into prison and they together with him. So of course, these people were afraid and didn't know what to do.

I thought it would be better for me to go to the chief of police, introduce myself, and ask him to permit me to speak. When I called at his headquarters, I did not expect that he would know me, but when I came in, he knew all about me and said: "Mr. Melle, I know already why you have arrived, and I tell you I shall never allow you to preach a single sermon in my district. We have enough religions here. We have all kinds. We have all kinds of churches and we do not need foreign preachers and missionaries. I forbid you to work here."

I didn't know it at the time, but there was a law in Hungary that it wasn't necessary to accept a prohibi-

tion, if it was only given verbally, but I asked, "Could I have it in a written way?"

The judge thought I had studied the law and said he would later give me the orders in a written form. Then I announced my decision that on Christmas, December 25, evening at 7 o'clock, I would preach in a certain house a sermon, and I asked him to give his consent. Then on that evening, the two brethren came to me and said:

"Now Brother Melle, think of the situation! The chief of police has sent two policemen. They have been looking for you the whole afternoon in order to arrest you, or to give you a written order against the service tonight. They didn't find you but they told the story everywhere, and now the whole town is excited. Everybody is to be there and see what is going on, and what you will do and how you will behave, if you are arrested. We will have a crowd."

Song and Prayer

Really, my dear friends, I never had a better advertisement of a meeting, than on that day. There were people from all parts of the town. The court outside of the farmhouse was crowded. I had to pass through the kitchen. It was crowded, and the small room in which the service should take place was crowded even to people sitting on the stove.

They were on the window boards; there were two beds in that peasant house, and the people had laid two boards over the beds and now two rows of people were sitting on these boards. We called that our gallery. I made my way until I came into the room, and then two policemen appeared and handed over a document written by the chief of police or the "Stool Judge", as he was called.

I said, "Well, I do not know Hungarian. Is anybody here who is able to translate it for me into German?"

And then a brother in the first row arose and said, "I will".

"Translate for me what is forbidden tonight. Even if the Stool Judge is wrong, I shall do nothing that he has forbidden until the thing is cleared up. Is it forbidden to sing a song?"

He looked at the document and said: "No, nothing is in it about singing."

"Well," I said, "then — it was on Christmas evening—nobody will have anything against it if we sing a song, and as it is Christmas today, how would it be if we would sing that old German Christmas song, 'Stille Nacht! Heilige Nacht!'"

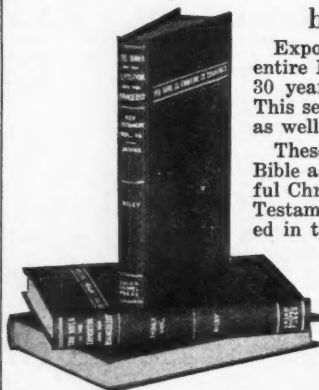
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Then the people arose and sang that Christmas song, and I tell you since the angels sang at Bethlehem, no Christmas song in any church of the world was sung more enthusiastically than on that night.

After we had finished our song, I said: "Now look in that document and see if it is forbidden for me to pray."

He looked and said: "No, it is not forbidden to pray."

"That is what I expected. He will not forbid us to pray, and because it isn't forbidden, let us have a prayer."

And then I prayed just as I would have prayed before a sermon, only I think perhaps the prayer was a little more serious, more in earnest and perhaps also a little longer than usual because the Lord impressed many things in my heart, for which I had to pray that evening. I prayed for the police and for the Stool Judge. And when the prayer was over I said: "Now, will you very carefully look and see what really is forbidden?"

Then it was read: "It is forbidden to preach a sermon." So I said: "Well, then we shall not have a sermon to-night." Then the people got a little excited. They expected I would not pay any attention to the prohibition and would preach a sermon, but I said, "No." Then I asked: "Anything else forbidden?"

"It is forbidden to give a lecture." "Well," I said, "then we shall not have a lecture."

"Furthermore, it is forbidden to have a religious service." "Then we shall not have a religious service."

Riddles Permitted

"But look carefully if it is forbidden that we solve riddles . . . to read cun-drums." And so he looked again and said, "No, I can't find anything."

"Then these two gentlemen of the police will not have anything against it, if we spend the evening where we can not preach, and where we can not give a lecture or have a religious service, in solving riddles."

And I tell you those policemen got interested in what was going on! I think they even forgot for what reason they were there. They were so interested that they remained to the conclusion of the whole meeting.

"Well," I said, "Has anybody of you a good riddle?" And they had none. "Well, I will give you one." And my first riddle that I gave them that evening was: "What do you think is the most beautiful in the Christmas story?" And they began guessing. One said the angel's song; another, the Child in the manger; a third one, something else, and I always shook my head. "Well, if you are not satisfied with our guessing, tell us what you think is the most beautiful."

"Well," I said, "the most beautiful in the Christmas story is not told by the Evangelist Luke in the second chapter of his Gospel. The most beautiful thing

is told by Paul the Apostle in a letter to his spiritual son, Timothy."

I must give you that in German. In German the translation of that verse is: "Dass ist gewisslich wahr dass Jesus Christus gekommen ist in die Welt die Suender selig zu machen". (It is certainly true that Jesus Christ is come into the world to save sinners). That would have been my text if I would have been allowed to preach that evening. Somebody asked: "Why is that the most beautiful?"

"Well," I said, "the Christmas story would be a beautiful story even if it would be only an invention. But it is certainly true that Jesus Christ has been born, and He has come into this world to save sinners." I spoke about 45 minutes to explain that riddle. The people were listening and the policemen were listening, and I was satisfied because I had said everything that was in my heart about that text.

Another Riddle

But when I wanted to close that meeting, a woman got up and said: "Do you not know only one more riddle? These riddles are very interesting and we would like to solve another one."

"Well, I can give you another one if you have time." Shall I tell you what the second riddle was that evening? It would also be better in German. I said: "My riddle is what is the most important letter in the alphabet?" They began guessing again. A, B, C! I still shook my head "No."

"Tell us which letter do you think is the most important."

"No question about it. The letter 'M'. A woman in the front row said, 'Is it perhaps because your name begins with M?' 'No, I did not think of my name at all, but I will explain it to you.'"

For this I wish again that I could speak in the German because then you would know what I really mean.

"The letter M will change any relation to any object I see. When I came in, I said: 'That is a beautiful house over there and I like beautiful houses.' I stood before it and said, it was a pity that I can say only 'ein' house. What a difference it would be if I could put the letter M before 'ein'. Then it would be 'mein' (my) house." That letter M changes the whole relation.

There goes a rich man on the street, and I can say 'ein' father. But now think if I could put the letter M before the word and say this rich man is 'mein' father.

I made some other illustrations and then I said: "Now you see, we have Christmas today and there are thousands and thousands of people who think about the birth of Christ and who can only say 'ein Christus ist geboren' (a Christ is born). But that does not help them; that does not do them any good. We must be able to put the letter M before 'ein' Christ and say 'mein' Christ is born. This Jesus born in Bethlehem is my personal Savior. He

—Turn To Page 12.

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The doctrine of the second coming of Christ charms the heart of every Bible-believing Christian. In ten chapters, Dr. Riley leads the reader through a series of profound studies on this subject. The chapters dealing with the Great Tribulation, the reign of the Antichrist and the Rapture, are especially striking.

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The Author is a Christian physician. His discussions are based upon the latest findings of science. He shows the dangers involved in drugs, opium, alcohol, tobacco, etc. Every woman and young woman should read the chapter written especially for them, on smoking. Methods are given for overcoming drink and the tobacco habit.

25 cents

What Is Wrong With The Movies?

By Rev. John R. Rice

Here is a daring book by a Texas preacher. Nothing is held back. John Rice tells the whole story. He indicts the Motion Picture industry for what it is—a dirty, sordid, crime-breeding, money-making institution, responsible for millions of blasted lives, wrecked homes and shattered ideals. Rice takes the mask off!

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Poison Peddlers

By Dr. Dan Gilbert

This book exposes various agencies through which the poisons of atheism, communism and free-love are being spread in America today. It shows the necessity of safe-guarding youth against these evils. It turns the spotlight on those who are promoting mass immorality in the name of higher learning.

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If you move, be sure to write The Defender, giving both your old and new addresses.

APOSTOLIC WORK. From Page 11.
is MY Christ. He saved ME."

And I spoke another 45 minutes to explain that riddle. They had a wonderful Christmas evening; the most wonderful and beautiful Christmas evening I ever experienced. Then we had another song and closed and the people went home. I overheard two women talk to each other, and the one said: "What a pity that this man was not allowed to preach a sermon." The other one said: "Be satisfied. It seems to me these riddles are quite as good as sermons." And I think she was right.

Later on we were granted liberty, and I used the "gallery" in that room very often. It may be that I preached a few good sermons among the many given there, but one thing I know, the best of these sermons have been forgotten. The people do not know anything about them, but if you ever should happen to come down to southeastern Europe, I am sure, they will tell you still today, about those riddles.

Jokes on the Judge

But the story is not yet over and the most beautiful part is still to be told. Now these riddles did a wonderful job of propaganda. Of course, everybody who was there told it to his neighbors, and after a few hours everybody in that village and neighboring villages knew about the riddles.

The next day, the Stool Judge came to his inn where the so-called "intelligentsia", the lawyers, merchants, physicians, and the like, had their place to come together each morning to drink the glass of beer or wine. When the Stool Judge came the next day, he could not stand the jokes his friends made on him and some said: "Now doctor, we thought you to be a shrewd man, but how could you forget, in your prohibition to that missionary, to include riddles."

And everywhere he went he heard only about the riddles all the time. The Stool Judge and I later became good friends, and sermons were forbidden no more. After a few weeks a revival broke out. That is a wonderful thing—a revival. The Christian Church was created in a revival, where the

Apostles preached the Gospel. *I have a desire that God may send us a revival again in all the nations.*

We had a revival there and I received quite a lot of those people into our church. When I received them, I told them: "Now I wish to have an hour of testimony, and I wish that you will tell me how you came to a personal experience of Jesus Christ and to the assurance of faith."

I was wondering what these poor, simple people would tell me. And when we began, the brother who had translated the prohibition of that service, arose and he said: "I always had con-

sidered myself as a good Christian, and since I had united with this temperance society I believed that everything was in order with me; but on that evening when our preacher told his riddles about the importance of the letter M, I realized that I couldn't put an M before Jesus. I went home to my knees and prayed until Jesus accepted me, and I could say, "Jesus is my Savior." And others arose and told of their experiences. . . .

(Special Note: The June Defender contained an article by Bishop Melle on the present Church situation in Germany. A few copies of the edition are yet available . . . 5 cents each.)

The Chief Corner-Stone

Rev. Ralph E. Boyer, York, Pennsylvania

"AND are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Ephesians 2:20.

Christ as the Stone is revealed in a threefold way.

In His coming not as a splendid Messiah and King, but in the form of a servant, He became a stumbling stone and rock of offense to Israel. (See Romans 9:31-35.)

To the Church, Christ is the foundation stone and head of the corner. Ephesians 2:20.

Christians are living stones built upon the *Living Stone*.

In the Old Testament, when Solomon's Temple was erected on Mt. Moriah, in order that there might be a level platform upon which the great superstructure should stand, vast stones were brought and mortared into the rock and these stones were fitted into the Temple.

At the end of seven years it was the most wonderful sanctuary that the world had ever known up to that time. But there was a peculiarity about the construction. It went up without the sound of a hammer, because the stones were quarried out below—also cut, shaped and polished in the underground quarries, then placed upon the plat-

form and cemented together without the sound of a man's hammer.

So today, no one can hear a sound as a living stone is fitted into the Temple of God, but God by the Holy Ghost is quarrying out these living stones from the depths of sin, and He is lifting them up by His mighty power and building them upon Christ, the great foundation.

Christ is revealed as the Stone—in relation to the Gentile world-powers.

He will be the smiting stone of destruction. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Daniel 2:34.

Israel stumbled over Christ.

The Church is built upon Christ.

Gentile world-dominion will be broken by Christ.

"On whomsoever it shall fall, it will grind him to powder." Matthew 21:44.

Better to build on Christ than to have Him, as the Stone, crush you in judgment.

A SYSTEMATIC campaign of lying propaganda is being carried on through the Associated Press, news-stand magazines, radio commentators, and motion pictures, whereby all manner of false charges are made against the opponents of Communism. No informed person thinks for a minute that this smear has its origin with either Christian or Gentile sources. Wealthy Jews, often large advertisers and stockholders, are responsible. Apostate American Jewry is powerfully organized and powerfully financed.

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"Remember The Alamo"

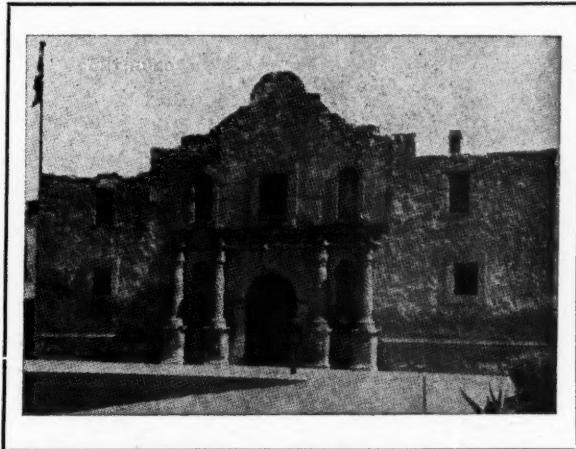
THE Commonwealth of Texas is colorful in early American history. This fact is best illustrated when one considers that it has known six different flags.

Picturesque San Antonio has zealously preserved her sacred shrines, although the expanding city has grown up around them. Here in the very heart of a busy metropolis, in the shadow of towering skyscrapers, stands the Alamo . . . the famous citadel which many regard as the Nation's outstanding monument to patriotic Americanism.

shrine. The early morning hour was quiet and as he strolled through the courtyard, the imagination was caused to function with graphic vividness. In mind's eye, the dramatic scene which occurred on this very spot, over a hundred years ago, was envisioned.

Example of True Americanism

In the War of Independence from Mexico, 1830 to 1836, Colonels William B. Travis, James Bowie and Davy Crockett—three names that shall be engraved upon the centuries—with 180 gallant men, were attacked here by an army of 4,000 Mexicans, commanded by General Santa Anna. At that time,



The Alamo . . . San Antonio, Texas

The old mission of the Alamo stands at one side of Alamo Plaza, facing the west. It is an imposing structure, built entirely of stone, following the design of Spanish architecture.

According to the *Texas Almanac*, it was founded soon after the Spaniards settled that part of Texas, and was built as a place of refuge for the settlers in the event of Indian hostility. The chapel of the fortress is 75 feet long, 62 feet wide and 22½ feet high, surrounded by walls of solid masonry, four feet thick. It was built in one story, with upper windows, under which platforms were constructed for mounting cannon. The barrack, which was connected with the Church, is 180 feet long. The area of the various enclosures within the Alamo Mission amounted to approximately three acres.

It was the recent privilege of this writer to pause for a moment, within the hallowed precinct of this famous

Santa Anna was virtual dictator of Mexico, and he had vowed to never rest until Texas should be humbled to the dust.

On February 23, 1836, the Mexican troops attacked the Alamo. The best account of the struggle has been preserved in a document which Col. Travis, the commanding officer, dispatched to fellow Texans, written on the first day of the siege.

"Fellow-citizens and Compatriots", he wrote. "I am besieged by a thousand or more of the Mexicans under Santa Anna. I have sustained a strong bombardment for twenty-four hours, and have not lost a man. The enemy have demanded a surrender at discretion, otherwise the garrison is to be put to the sword, if the place be taken. I have answered with a cannon shot, and our

IMPORTANT BOOK on the present complex international situation: "Radio Speeches on War and Peace" by Dr. Winrod. 25 cents. Defender Publishers.

flag still waves proudly from the walls. I shall never surrender nor retreat.

"Then I call on you in the name of liberty, of patriotism, and of everything dear to the American character, to come to our aid with all despatch. The enemy are receiving reinforcements daily, and will no doubt increase to three or four thousand in a few days. Though this call may be neglected, I am determined to sustain myself as long as possible, and die like a soldier, who never forgets what is due to his honor and that of his country.

"P. S. — The Lord is on our side. When the enemy appeared in sight, we had not three bushels of corn. We have since found, in deserted houses, eighty or ninety bushels, and have gotten into the walls twenty-nine or thirty beehives."

Day by day the siege continued, with the Mexican General drawing his lines closer about the Alamo, and also increasing their number. Day by day cannon poured their murderous fire upon the fort and its noble defenders. As the days and nights passed, the Texans watched with anxious eye for "fellow-citizens and compatriots" to come to their rescue.

On the tenth day of the siege, March 3, the Mexicans kept up a terrible cannonade. Just before sunset, the barrage ceased and Mexican troops withdrew some distance from the garrison. The brave Texans attempted to snatch a few moments' rest.

Col. Travis was caused to feel that the withdrawal of the Mexicans was only momentary. It was like the lull before the last fury of a storm that was to destroy them all. He issued orders that the men were to parade in single file. Then followed one of the grandest scenes of recorded history.

Across the Line

In a voice trembling with emotion, Travis declared to his men that "our fate is sealed" — that death was inevitable. Drawing his sword, he drew a line in front of his men, and cried: "Those who wish to die like heroes and patriots, come over to me."

Without hesitation and in unison, every soldier crossed the line, pledging himself in, a pact of death. Even the wounded dragged themselves across the fatal mark. Col. Bowie, it is said, was too ill to leave his couch, but refused to be deterred. "Lads", said he, "I can't get over to you, but won't some of you be kind enough to lift my cot on the other side of the line?" Instantly, this was done.

During the early hours of March 6, a final assault was precipitated and the troops of the Mexican General overpowered and slaughtered the garrison defenders, in a hand-to-hand struggle. Only three women, a negro servant and

—Turn To Page 14.

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THE ALAMO.

From Page 13.

an infant child survived.

The siege of the Alamo has been spoken of as the most superlatively dramatic episode in the history of the United States. The impact of the massacre reverberated, not only within the boundaries of Texas, but caused a profound sensation throughout America.

On April 21, 1836, an army commanded by General Sam Houston defeated and captured Santa Anna. These Texans went into the fray, shouting the war-cry: *Remember the Alamo!*

THE defense of the Alamo will stand out as a singular event in history. It is this creative spirit, distilled from the pure fountain of loyal Americanism, which has animated men in the building of the great Commonwealth of Texas.

In times of national crisis, noble sons of the Lone Star State have invariably mobilized their forces, and frequently repeated the cry: "Remember the Alamo"! The quality of character reflected in the heroism of Travis, Bowie and Crockett has never died.

When the Administration of Franklin D. Roosevelt opened the flood-gates of liquor and brought into existence a condition, surpassing in viciousness the old saloon, it made possible an attack upon the moral life of our Country, as ominous, as would be the assault of an invading foe. The unrestrained flow of alcohol is producing a new "Alamo", a clearly drawn line of battle, a field on which a struggle for the preservation of national character must eventually take place.

As might be expected, a Texan has stepped to the front, to capture the popular imagination, in launching an uncompromising defense against the sordid interests, which are rapidly bemusing the mind and benumbing the soul of a whole Nation. His name is Dr. Samuel N. Morris. He has become known as "The Voice of Temperance". He has trained millions of people to

dial the large Mexican border radio stations, to hear his powerful blasts in defense of national sobriety.

His broadcasts could also be called "The Voice of Conscience", since no man before the public, is doing more to probe the slumbering conscience of the American people, than this giant for God.

Dr. Morris is simply making vocal, the feeling of resentment which millions of Americans feel, toward the agencies responsible for the present lapse in national morality.

It is impossible to discuss the evils of liquor and contemplate the disintegration of the Nation's character without turning one's thoughts toward the White House — the residence which should set a high, a noble example to the Nation as a whole. But what do we find?

We find the First Lady of the land saying: "The average girl of today faces the problem of learning, very young, how much she can drink of such things as whiskey and gin, and sticking to the proper quantity."

Under the date of February 2, 1939, the following news item was sent out of Washington, by NEA service:

"Ginger Rogers, the dancer, invited to the White House for a performance, was presenting a rather sedate tango for the President and his guests. 'Come on, Ginger', the President urged, 'give us a dance like the ones you do in the movies.' The actress broke into some fast and fancy stepping, raising her skirts distinctly above her knees. 'Well, you asked for it', she cried, looking at the President. 'Well, I'm taking it!' replied F. D. R. with a grin."

It was more than four years ago that Dr. and Mrs. Morris began praying earnestly for an opportunity to present the message of Christian morality over ether waves. On Christmas day, 1935, Mr. W. E. Branch, manager of XEPN, the super-power broadcasting station at Eagle Pass, invited Dr. Morris to come

down to the border and begin a series of programs.

He was to make two broadcasts daily, for a period of thirty days. At the end of that time, expressions of appreciation had so deluged station offices, that "The Voice of Temperance" was invited to continue. Since that time, he has established the reputation of being America's great opponent of the liquor interests.

During the broadcast season, which covers October to April, Dr. Morris receives letters numbering into the thousands, expressing thanks for the work he is doing. Scores of these heart-warming messages tell of homes saved, lives salvaged and hopes restored, because men and women have been inspired to give up drink and travel the path of cleanliness and sobriety.

It was the pleasure of this writer to attend a temperance rally recently, where Dr. Morris was the speaker. At the close of the address, delivered before a packed house, an interview was granted. At that time, permission was given to quote from three such letters, which he had received a short time before. . . .

From a man in Missouri: "I just feel like writing and telling you how much good you have done for me. I was an awful man until a year ago. It was then I began listening to your radio broadcasts. I am the father of eight children. In recent years, I have never known a sober breath. In a drunken moment, I killed a man and was lodged in jail. When I got out, a friend insisted that I listen to your broadcast. . . . I haven't touched a drop of liquor since I have been listening to you."

From a mother: "My son drank before he heard your Voice of Temperance programs, but now he never does. He has listened to you, almost all of your four years on the air. He is all I have in this world, and I can't thank you enough for what you have done for him."

From another mother: "Two of my sons were drinkers until they began

THE NATIONAL VOICE

Ethel Hubler, Editor. Sam Morris, Associate Editor

Every Pastor, Sunday School Teacher and Christian Worker should read "The National Voice" each week.

America's most outstanding exponent of national sobriety. A militant Crusader for moral righteousness. A constant stream of FACTS on the evils of the liquor traffic. More feared and hated by the Wets than any other single agency in the United States. Repeal has failed! Help save American Youth from the curse of booze by supporting "The National Voice".

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listening to your talk, Mr. Morris. They were convinced of the wrong of drink, after hearing you. They have joined the Church and both are officers in the Church and Sunday School, and are now living clean, happy lives, thanks to the Voice of Temperance."

To say that this man is proud of such letters would be to put it mildly. He carries a pocket full of them wherever he goes.

And while he revels in the knowledge of helping individuals to find themselves morally and spiritually, he also keeps the thought of the economic waste of liquor constantly before his hearers and readers. In a recent article for "The National Voice", he dropped this remark: "Under Prohibition bank deposits mounted, farms and homes were bought and improved, churches sprang up, and full dinner-pails took the place of beer-buckets. Wives rejoiced because of sober husbands."

Aside from his radio activities, Dr. Morris is Associate Editor and field representative for the oldest Prohibition newspaper in the United States — "The National Voice", which is just entering its 69th year. Miss Ethel Hubler edits this journal, the editorial offices of which are located at 126 West Third, Los Angeles.

Dr. Morris is a Texan — a fighting Texan. In his veins flows the blood of the pioneer; the man who blazes new trails and manifests originality of thought and deed; the crusader whose forebears helped drive the invaders back, accompanied with shouts of "Remember the Alamo". And it is also true, that he may say, like the commanding officer of the Alamo fortress: "P. S. — The Lord is on our side".

Dr. Morris is anything but a sentimentalist. He is a practical man — a man with a scientific turn of mind, accustomed to analyzing things down to their root causes. He makes science to constantly serve him as he pegs his facts systematically in broadcasts, sermons, lectures and editorials.

According to the "Voice of Temperance", chemists know that the alcohol used as a beverage, such as wine, beer, whiskey, and gin, is ethyl or grain alcohol. It is produced when fruit juices ferment, or sugars are acted upon by yeast.

Ethyl alcohol is composed of carbon, oxygen, and hydrogen, and may be oxidized in the human body. Thus it has been argued by some that it is a food because the oxidation produces energy. It has been also pointed out that Strychnine, a violent poison, is oxidized in the body, but it surely can not be considered a food.

A food is a substance taken into the body to build new and repair worn out tissue, and to furnish energy. A stimulant is an agent which produces a temporary increase in vital activity of any part of the organism, or goads a muscle, a nerve, or an organ to extreme

effort.

A narcotic depresses the central nervous system, the brain, the spinal cord, paralyzing to a greater or less degree both sensory, and motor areas; it stupefies and may deprive its victim of consciousness. Therefore, alcohol must, in the last analysis, be classified as a narcotic.

It was Baron Liebig, the noted German chemist, who said: "We can prove with mathematical certainty, that as much flour as can lie on the point of a table knife, is more nutritious than eight quarts of the best Bavarian beer."

— Staff Writer

The Talmud Unmasked

NOW that the subject of Jewish control is in the open, on the tongue of everyone, increasing interest is being manifested in the basic code of international Jewry — the set of 63 books, embracing 524 chapters, known as *The Talmud*.

Repeated efforts have been made to keep the actual contents of *The Talmud* from falling into Christian and Gentile hands. Abridged editions, with vile portions eliminated, have even been given circulation, thus clothing the code with an affected innocence. In the language of one writer, attempts are put forth in some quarters to make it appear "beautiful and sublime".

In fact, however, an examination of its pages shows it to contain a hideousness unequalled perhaps, by any other literature the world has ever known.

To Colonel E. N. Sanctuary, a fundamental Baptist, the Christian public now becomes indebted for a book which contains a large number of translated quotations from *The Talmud*, together with an accurate statement of its history, construction and general contents.

This book, which is certain to become a priceless addition to many a Christian library, bears the following title: *"The Talmud Unmasked — the Secret*

Rabbinical Teachings Concerning Christians". The translation was originally prepared in the year 1892, by Rev. I. B. Pranaitis, a Roman Catholic Priest, Master of Theology and Professor of the Hebrew Language at the Imperial Ecclesiastical Academy in old St. Petersburg, Russia. It was released April 13, 1892, with the Imprimatur of the Archbishop.

Saw Storm Approaching

Back in those days, prior to the Jewish-Bolshevik revolution, there were Russian leaders who had a knowledge of the secret preparations which were being made, for the ultimate destruction of the Empire. They knew of the hatred that was being generated against everything Christian.

The year 1905 found Sergius A. Nilus appealing to his people this way: "Only God knows what efforts I have made . . . in vain . . . disclosing the storm about to break on apathetic Russia who seems, in her misfortune, to have lost all notion of what is going on around her. And it is only now when I fear it may be too late, that I have succeeded in publishing my work, hoping to put on their guard, those who still have ears to hear and eyes to see.

"One can no longer doubt it, the triumphant reign of the King of Israel

—Turn To Page 16.

The Talmud Unmasked!!

For an accurate, authentic treatise on this subject read "The Talmud Unmasked" by Rev. I. B. Pranaitis an able, scholarly Roman Catholic theologian and Hebraist . . . formerly on the staff of the Roman Catholic College of the Imperial Academy in old St. Petersburg.

The Rev. Pranaitis' original work on this subject was written in Latin text. And now—in this book—the work has been carefully translated and edited. A more revealing document on the subject you have never read. Moreover, this book is sent forth by one who has dared to turn on the light of publicity on many previous occasions.

It is sadly significant to recall that this courageous priest met his death—as he foretold—at the hands of his enemies during the Bolshevik revolution. Send ONE DOLLAR for a copy of this remarkable book.

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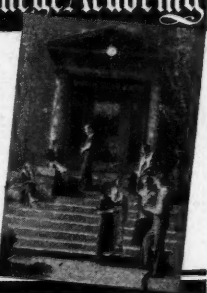
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TALMUD.

From Page 15.

risers over our degenerate world as that of Satan, with his power and his terrors; the King born of the blood of Zion — the Antichrist — is about to mount the throne of universal empire.

"Only the light of Christ and His holy Church Universal can fathom the abyss of Satan and disclose the extent of its wickedness."

Thus Nilus envisioned the Communist revolution twelve years prior to the revolution. The reds took his life when they came to power.

Rev. I. B. Pranaitis was likewise cognizant of the approaching storm and apparently conceived it a duty, to expose the roots of the problem by making known the secret contents of The Talmud. Here is what he wrote:

"KIND READER: In this work I have quoted from only a very few of the Talmudic books which refer to the Christians. For the sake of brevity, and to spare your sensitive soul, I omitted many others which could have been included. These texts, however, which I have quoted should be sufficient to demonstrate how false are the statements of the Jews when they claim that there is nothing in the Talmud which teaches hatred and enmity for Christians.

"If it revolted you, Christian reader, to study the horrible blasphemies in this book, do not vent your anger on me. I did not state in the beginning that I was going to narrate something pleasant, but merely to show you what the Talmud really teaches about Christians, and I do not think I could have done so in a more suitable way.

"I realize, however, that, since the truth does not please everyone, there are many who will become my enemies for thus having borne witness to the

truth. And I have been reminded of this, both by the laws of the Talmud itself which threatens death to 'traitors,' and more so, by the warnings of those who have had experience of the actions which Jews take against those who make known things which are not favorable to them. They all foretold that I would perish at the hands of the Jews.

"In trying to prevent me from going ahead with my work, some begged me to remember the fate of Professor Charini, who was suddenly killed after he had undertaken to translate the Talmud into the vernacular.

"The book you now hold in your hand is the best proof that I did not heed these warnings of my friends. I considered it unworthy of me to keep silent just for the sake of my own personal safety while the conflict rages between the two camps of 'Semites' and 'Anti-Semites,' both of which claim they are fighting for the truth, while I know that the whole truth is not to be found in either camp.

"But whatever befalls me because of what I have done, I shall gladly suffer it. I am prepared to lay down my life — THAT I MAY BEAR WITNESS TO THE TRUTH: (John 18, 37)."

Colonel Sanctuary says: "Father Pranaitis was one of those 'liquidated' by the Cheka during the Bolshevik revolution in Russia."

Actual Quotations

The translations reproduced in these pages appear in two divisions . . . (1) Teaching of The Talmud concerning Christians, and (2) Precepts of The Talmud concerning Christians. These subjects are presented, in turn, under four headings:

- (1) Jesus Christ in The Talmud.
- (2) Christians in The Talmud.
- (3) Christians are to be Avoided.
- (4) Christians are to be Exterminated.

Space is available in the present review to quote only one passage (typical of scores) under each heading.

First . . . regarding our Lord:

"Once when the Elders were seated at the Gate, two young men passed by, one of whom had his head covered, the other with his head bare. Rabbi Eliezer remarked that the one in his bare head was illegitimate, a *mamzer*. Rabbi Jehoshua said that he was conceived

during menstruation, *ben middah*. Rabbi Akibah, however, said that he was both.

"Whereupon the others asked Rabbi Akibah why he dared to contradict his colleagues. He answered that he could prove what he said. He went therefore to the boy's mother whom he saw sitting in the market place selling vegetables and said to her: 'My daughter, if you will answer truthfully what I am going to ask you, I promise that you will be saved in the next life.' She demanded that he would swear to keep his promise, and Rabbi Akibah did so — but with his lips only, for in his heart he invalidated his oath.

"Then he said: 'Tell me, what kind of son is this of yours?' To which she replied: 'The day I was married I was having menstruation, and because of this my husband left me. But an evil spirit came and slept with me and from this intercourse my son was born to me.' Thus it was proved that this young man was not only illegitimate but also conceived during the menstruation of his mother. And when his questioners heard this they declared: 'Great indeed was Rabbi Akibah when he corrected his Elders!' And they exclaimed: 'Blessed be the Lord God of Israel who revealed his secret to Rabbi Akibah the son of Joseph'!" Kallah, lb (18b)

Second . . . regarding Christians:

"When Jewish women come out of a bath they must take care to meet a friend first, and not something unclean or a Christian. For if so, a woman, if she wants to keep holy, should go back and bathe again." *Iore Dea* (194 48) *Hagah*.

Third . . . regarding Christians:

"A certain man was pouring wine from one jar into another by means of a tube, when a *Goi* came along and touched the tube with his hand. As a result all the wine (in both jars) had to be thrown away." *Abhodah Zarah* (72b).

Fourth . . . regarding Christians:

"Take the life of the Kliphoth and kill them, and you will please God the same as one who offers incense to

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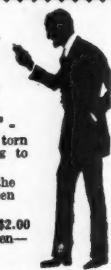
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Him." *Sepher Or Israel* (177b).

Centuries of Hate Released

When one learns of the contents of The Talmud, he comes to understand the source of the viciousness which accompanies the spread of Asiatic Communism. All of the pent-up hatred of this code was suddenly released, like a tidal wave, upon the Russian people. Men like Litvinoff (the son of a Rabbi) for instance, grew up in such an atmosphere of hatred toward Jesus Christ and the Christian program.

Our Lord was undoubtedly referring to The Talmud when He said: "But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" *Matthew 15:3*.

He had the fruits of The Talmud in mind when He said: "For I say unto you, That except your righteousness

shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." *Matthew 5:20*.

The very contents of The Talmud serve to confirm the truthfulness of Paul's statement: "But even unto this day, when Moses is read, the veil is upon their heart." *II Corinthians 3:15*.

Nevertheless, the prophetic Scriptures make provision for a remnant of this race — members who will embrace Christ, the true Messiah, as Lord and Savior. . . .

From a New York office where "The Talmud Unmasked", has been displayed . . . word comes that every preacher (without a single exception) examining this new book so far, has purchased a copy. Its terrible contents will be read by Christians with mingled feelings of awe, sadness and amazement.

Parallelism - U.S.S.R. and U.S.A.

Tahkov Petrov, Los Angeles, California

I WAS born on the Dnieper River in the Ukraine, South Russia, near the Dnjeprostroy electrical works, built by American engineers.

I have been in frequent touch with friends and relatives in Russia both before and since the revolution, as well as with many refugees of my own kin who lived there through the World War, the revolution and the present regime to date. My information, therefore, is not propaganda based on what I have read in books or derived from delegates and tourists invited to the U.S.S.R.

To give a better understanding of actual facts, I present a brief background of Russia while it was under the rule of the Czar.

Russia was made up of a Slavonic race, 85 per cent peasants; 80 per cent of these were illiterate, and 75 per cent tillers of the soil. The remaining 15 per cent were of the upper and middle classes, some of them being of other races. The Government had passed from absolute monarchy to at least a partial representative system — a constitutional plan with an elective body called the Duma.

Russia is rich in natural resources. Great strides in the development of commerce, finance, manufacture, mining, and education had taken place during the last forty years be-

fore the war. Russia exported wheat, flour, wool, lumber, coal, hides, fish, furs, livestock, vodka and tobacco. In 1910 she exported 23 million tons of wheat. The State Bank had the largest gold reserve of any bank in the world.

In 1917, the Czar tried to make a separate peace, and was forced to abdicate because of pressure brought to bear from the Allies, the internationalists, and from Russian war lords. Kerensky was placed at the head of a newly formed Republic which was proclaimed and promptly recognized by the United States, and the nation took up arms again. There were fugitives from justice under the Czar, and certain prisoners were granted amnesty by the Kerensky Government.

At this psychological moment Lenin from Switzerland and Leon Trotsky from New York were supplied with enormous sums of money by international financiers to overthrow the Russian Republic. An underground organization had been boring from within for years; leaflets had been scattered promising peace to the army, land to

the peasants, bread for the poor, etc.

One day soldiers entered the Duma, told the representatives of the people to stop talking and ordered the members to return home. Those in the army likewise were told to stop fighting and to go to their families. The prisons were opened and criminals immediately started roaming the streets and public places.

These elements joined hands and formed revolutionary armies which stalked through the land pillaging, looting, destroying, torturing, killing and committing unspeakable atrocities against women and girls. Death, famine and disease spread like wild fire. These criminal elements became palms in the hands of the hidden masters who had bored like termites under the surface.

Outside Interference

Three generals, Denikin, Kolchak, and Wrangel, with others, were trying to restore order. English and French soldiers also were helping, when suddenly the foreign troops were withdrawn and the whole army under these generals were left to their fate. They

—Turn To Page 18.

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PARALLELISM.

From Page 17.

were eventually overcome and massacred in tens and hundreds of thousands — yes, millions were slaughtered.

This placed Lenin, Trotsky and the Bolshevik regime in power. These destroyers have remained in control, under the name of Communism, to date. Who was responsible for the orders being given to remove the soldiers of foreign Powers? This act was responsible for turning the Country over to the reds.

It can readily be seen that the revolution was brought about from the outside, and not by the Russian people. The agitators promised them everything: peace, bread, land, freedom — and what did they get? What do they have today? . . . forced labor, a bit of black bread each day, a dried herring, maybe a vegetable, or grass soup, for a hard day's work on a Collective farm, at the factory or in the mines and lumber camps of the Arctic region.

Russia has become a vast prison. Every vestige of industry, land, private business, homes and personal property has been liquidated. That means that these have all been taken from the people without a penny in return. Thus there is no private ownership in Russia.

In 1925 more than six million people died of starvation in the Ukraine alone. In 1933 more than six millions more died. It was politically so intended, condemning millions to death that the rulers might have more wheat to dump on foreign markets, to get more money for propaganda purposes and for war materials. The lands, too, were not producing as they should. This was because of poor government management.

The Five Year Plans have been schemes to exterminate Christian people and to establish a few works for propaganda purposes. Land is not properly cultivated. Much of the soil is in weeds, buildings are dilapidated or destroyed and many live in dugouts.

A model factory, a model farm, a model school, model stores and a few well-fed and well-dressed people are stationed in the path of tourists. Laughing children photographed while

dancing around Stalin, who is showing a big smile — all this planned to offset impressions created of him as the *Man of Steel* and of the horrible wholesale executions ordered daily throughout Russia.

Physical Violence Advocated

Communism is defined as follows: *Congressional Record*, Fish Commission Report 2290 of the Seventy-first Congress. A world-wide political organization advocating:

- (1) Hatred of God and the Christian religion.
- (2) Destruction of private property.
- (3) Absolute and racial equality; promotion of class hatred. (Social and racial equality means equality in poverty, and slavery for all nationalities except Jews. *The Author.*)
- (4) Revolutionary propaganda through the Communist International stirring up Communist activities in foreign countries in order to cause strikes, riots, sabotage, bloodshed and civil war.
- (5) Destruction of all forms of representative government or republican governments, including all civil liberties such as freedom of speech, of the press, or assembly or religion and no trial by jury.
- (6) The ultimate and final objective is by means of world revolution to establish the dictatorship of the so-called Proletariat into one world Union of Soviet Socialist Republics, with the Capital at Moscow.

Lenin himself, when asked at the Twelfth Congress of the Red Party, what were the principles of action on which Communism relied, answered: "Murder, destruction, not a stone to be left in its place if its removal should be to the advantage of the revolution."

This same Lenin writes: "If tomorrow your voting power should be taken away, a rifle and a quick-firer of the most modern type will be put into your hands, then take these weapons of murderous destruction and do not pay attention to sentimental blubbers who are afraid of war. In the world there are still many things left that call for extermination by fire and sword. And when a revolutionary state

of affairs is created, be prepared to use your effective weapons of murder and destruction against your government. The murder of informers, policemen, gendarmes, dynamiting of police stations, liberation of prisoners, confiscation of state funds to pay for the revolution — every section of the revolutionary army must be prepared at a moment's notice to undertake this work."

Do you hear that Uncle Sam? The same elements that destroyed Russia are at work here.

Zinovieff (real Jewish name Apfelbaum) in his own *Gazette*, official organ of the Petrograd Soviet, said:

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We urge you, dear friend, in the Master's name, "while it is day," to unite with us in helping the weary, hungry and suffering children of God. Remember the other words of the Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). Send your gifts large or small to:

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"We shall render our hearts cruel, ruthless, pitiless, so that mercy does not penetrate them and so that they shudder not before an ocean of enemy blood. We will open the sluices of that bloody tide. Without mercy and without pity, we will drown them in their own blood."

The North Commune, Petrograd, September 18, 1918, reported Zinovieff as saying: "We shall win: out of the Russian population, 90 million people are already under the domination of Soviets. The rest of the people we will exterminate."

Fruits of Revolution

Conditions in Russia today are so terrible that it is with difficulty that people can be convinced of their reality. Contrary to a popular Soviet phrase, there is no such thing as *Russia Today*. The Country has become a portion of an international system. You cannot pronounce the word "Russia" in the Soviet Union without facing arrest. Russia is not ruled by native Russians but by foreign people, Jews of anti-Christian sentiments.

Because of the dissolution of marriage laws and the State owning and controlling the children, and because of parents torn asunder and banished, there were in 1917 over eight million children running around homeless and lawless. Today they are gathered by red officials into camps far from the railroads. Those who are not normal or afflicted with infectious disease, are killed. Sixty per cent of the youth are afflicted with venereal disease.

The greatest hardships are for the young girls. Because of this, marriage was made not binding. Achievement in Russia amounts to enslavement of women, forced labor, family life virtually extinct, marriage not binding, children the property of the State, churches destroyed, worship and Bibles forbidden, priests and preachers and missionaries killed. *It is appalling that Russia should be claiming friendship for democracy while exterminating all who do not accept Communism!*

I have lately talked with a prominent clergyman, a missionary to the Russians for many years, who suffered imprisonment and torture a number of times. Just last year, by intervention of foreign powers, his wife was allowed to leave Russia and is now in Switzerland physically ruined. He told

me that in one district alone, 3200 girls from 14 years of age and up, were taken out of their homes and villages, and carried off to the army in the hills, to be sacrificed for the passions of the red beasts.

This missionary's son-in-law was exiled for five years near the Arctic Circle. He became a bookkeeper. Between 1931 and 1932 he saw over a million people shoved under the ice after they had been overcome by the hardships of forced labor. Is this the goal that the radical elements, led by Jews, hope to reach in the United States?

Russians Pray for Help

After seven months of torture in prison he said that his wife was sent with 1500 other wives and men of the laboring class, to the Chinese border. Only 18 of them came back alive. Of himself, he said he had been sent to a prison without court trial of any kind. Relatives seldom learn where or dare try to find out, what becomes of their loved ones. After two months of brutal treatment the prisoner either suffers death or is exiled into forced labor camps.

"What is happening in these prisons will never be read in books," said the missionary. "The toilets in the prisons are open cesspools. I was one of many hung into the human refuse, an ordeal from which many died. The second time when I was condemned to death, I was saved by intervention of the British Government." There are torture chambers in these prisons from which cries and groans and shots are heard day and night, by the prisoners.

"These experiences are so terrible I hate to tell them," he said. "They were so diabolical that only the demon-possessed could invent them." Under his observation, men were placed alive into boxes and covered, then live rats put in to eat out their vital organs.

Russia is a prison, a death chamber. It is picketed with barbed-wire and sharpshooters who are not facing out toward a foe, but in toward their own citizens. They do not want the horrors told to the outside world. They want to use the last drop of the victim's blood from slave labor.

Ninety per cent of the inhabitants of Russia are praying for some foreign country to attack the U.S.S.R. and set them free. Many have joined the army for the bread they can get, and would gladly lay down their arms if protection came from an outside power.

Since the overthrow of the United States government is being plotted by Communism, let us ask ourselves — are we ready to endure the foregoing conditions in North America? This is a question for people in the United States and Canada to ponder.

Deception Through the Press

How far Communism has placed its tentacles into every sphere of human endeavor is obscure to the average American. Few have any conception of the extent that this Communist venom has penetrated America's religious, social, financial and political life through camouflage and deception.

Those millions who have died in Russia were mostly of the farmer and working classes, who had hoped to acquire the form of government promised them, but got instead, the most brutal dictatorship ever known. They were betrayed by lies like those used in betraying the people of the United States.

—Turn To Page 20.



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PARALLELISM. From Page 19.

Americans, rub your eyes! Stir yourselves out of your slumber and cease fiddling while Rome is burning.

So many Americans have been indifferent or confused about Communism! Propaganda, created by international press reporters is largely responsible for this. The Jews have worked out such an intricate plan for controlling news channels, that people in all countries are being denied the truth. Trained students of world affairs know how the propaganda operates in syndicated articles, the religious press, through libraries, news stands, Modernist teachings in pulpits, over the radio, on college campuses, by means of the movies, and many other ways. It is now time to wake up. It is now time to demand that editors publish the truth. It is now time to name the enemy.

Stalin does not dare offend his father-in-law Kaganovitch, the all-powerful Jew of Russia, who controls the murderous O.G.P.U. Kaganovitch holds supreme power over Russia's suffering millions. There are other similar Jews around him. Likewise, in the United States, Jews are behind the scenes, working the New Deal program of the Roosevelt Administration. Only now, at this late date, are American Christians beginning to understand the scheme that the internationalists have been putting over on them.

All Socialism, Marxism and Communism are stems fed by the roots of Jewish intellectualism — the kind of intellectualism that has brought chaos to every nation over which it has spread. The press is at fault in America for keeping the people in darkness and the racial aspect of the problem explains why!

In Russia, the key positions are practically all in the hands of Jewish Communists. In the United States the keys have been likewise handed over to the same race. Jews promote and finance wars, revolutions and elections, and in so doing gain power and authority.

Help Russian Sufferers

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Yes, the first and oldest Mission Work for Russians, The Russian Missionary Society, founded by men from Spurgeon's College in London, has been doing its great work of love for 82 years and is still carrying on its blessed ministry of sending relief to persecuted Christians in Russia and the Gospel to every place where Russians are found.

Your loving help with prayers and gifts will dry many a tear; will bring many a precious Russian soul to Christ.

Please pray—and send something now for the support of missionaries and for relief on the Russian Mission Field, and the Russians will thank God for you . . . Send at least "5 loaves and 2 fishes" and Christ will bless it for thousands.

Russian Missionary Society

Miss M. N. Fetter, Secretary
1844 W. Monroe St. Room 1 Chicago, Ill.

While the people send Gentiles to Congress, the power to appoint and fill offices, has been given to others who are careful to place Jews where the authority to operate branches of government actually exists.

This is true of diplomats abroad and heads of departments at home. It is also true, of the American money system which was created by a German Jew, who was responsible for the Federal Reserve Act. It is true of industry, radio and newspapers, into which Jewish money has penetrated deeply. It is true of the movies and the stage, where Jews are in supreme authority. It is true of Modernistic pulpits where the teachings of Judaism are given in the name of Christian thought.

God Save America

The question is, *do we want Bolsheviki-Communism in America?* If not, turn about face and quit giving aid and sympathy for it. Why import radicals, and why not deport undesirables? Have you heard of the U.S.S.R. inviting Jewish refugees, where the Jews rule and our Communist orators brag about Russia being one-sixth of the globe in area? Why? Is it because Jews fear that the days of Communist reign over the Russians will soon be numbered?

President Roosevelt recognized Soviet Russia as a sane and stable Government and annually sends a message of congratulation to them on their wonderful achievement since the revolution, and what achievement it is!

If he runs for a third term, he will get the Communist votes of America. At this time, real patriotic Americans who oppose Communism are labelled Fascists and Nazis. This shows how pro-Communist we have become through propaganda.

Unless drastic measures are speedily passed by Congress and action taken to save the Nation from Communism within our gates, it is quite possible that we may share the fate of Russia before we realize it. We have plenty

of evidence. We need not lose time in investigating Communist activities if we want to use it. Read the two books *Red Network* and *Roosevelt's Red Record* by Mrs. Elizabeth Dilling, also the Fish Commission Report Congressional Record 2290. This is all we need to arm ourselves with the facts.

We need a spiritual awakening. Christians need to pray. "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14.

There is too much smoke-screening of the Reds, by investigating and persecuting those in our midst who are really opposing Communism.

The enemy is well organized and working constantly, while few are aroused to the situation. All loyal patriotic Americans must unite against their common foe regardless of party politics, church affiliation, creed or color. Prayer and watchfulness must be followed by organization and action. Not until Communism has been eliminated will confidence and faith be restored, business and agriculture revived, and employment properly adjusted in relation to natural source and demand.

A prominent Government official when examining a brief giving undisputable facts, about the activities of Communists and of conditions, threw up his hands and said: "If their grip upon our Country is not broken, men like myself will go crazy."

The parallelism between conditions in Russia preceding the revolution, and conditions in America today, is unmistakable.

It has been charged that the very international elements that are behind Communism, are also responsible for crossing the economic wires and prolonging the misery of the American people. When men cannot find work or feed their families, they become the

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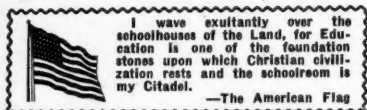
Senator Josiah W. Bailey of North Carolina, speaking in the United States Senate, December 20, 1937, said: "We hold to the conviction that private investment and personal initiative, properly encouraged, will provide opportunity for all who are capable, and we propose employment for all who are capable as the goal of our efforts, to justify the investment of savings in productive enterprise.

"We propose to preserve and rely upon the American system of private enterprise and initiative, and our American form of government. It is not necessary to claim perfection for them. On the record, they are far superior to and infinitely to be preferred, to any other so far devised. They carry the priceless content of liberty and the dignity of man. They carry spiritual values of infinite import, and which constitute the source of the American spirit."

How Kent Learned To Play

IN THE early days of 1918, when our beloved U. S. A. was engaged in the bloodiest war ever known—which war we were all told, was being fought to make the world safe for democracy, many Christian boys found their way to the YMCA huts that dotted the army camps throughout the Country and abroad.

On nights other than Sunday when religious songs were sung as directed by Y. secretaries and army chaplains, the boys usually gathered around the piano singing such popular numbers as "Goodbye Broadway Hello France".



I wave exultantly over the schoolhouses of the Land, for Education is one of the foundation stones upon which Christian civilization rests and the schoolroom is my Citadel.

—The American Flag

Into one of these huts wandered a lonely teen-age boy just out of a Christian home. Night after night found him there because it was the nearest approach to his own, oft-remembered, family fireside that he could find. Kent, as he was called, grew up in a patriotic atmosphere and was always thrilled when he heard the familiar, incomparable lines of the *Star Spangled Banner* and he longed, oh how much he did long, to be able to let graceful fingers glide rhythmically over the ivories.

List to the words and try to catch the spirit of the composer as Kent never failed to do, the words burning themselves into his soul, at which times he was fervently glad to be an American; proud of a Country which chose for its motto "In God Is Our Trust":

O—say can you see, by the dawn's early light,
What so proudly we hail'd at the twilight's last gleaming?

Whose broad stripes and bright stars thro' the perilous fight,

O'er the ramparts we watched were so gallantly streaming?

And the rocket's red glare, the bombs bursting in air,

Gave proof thro' the night that our flag was still there.

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On and on dragged the bloody war. But never did Kent lose his desire to play the piano. One day, long after he had learned to pick out the tunes of his favorite songs with one finger, he could withstand the urge no longer—and hit and miss it must be!—he began to keep time with his left hand, striking bass keys at random, in spite of the terrible discord. From then on, the ice was broken and Kent determined to learn correct harmony for his treble notes.

"As far as the time—whole, half and quarter notes is concerned," he would often say to himself, "I need not be concerned, for if I can sing a song by ear, I can play the same song with only my sense of hearing to detect the time."

The war was over. By the early twenties, Kent had returned to Houston, Texas, his home town. He had taught himself to play the piano by the use of the chords in the various scales, with which he supplied his own bass accompaniment, thereby, forming the basis of a new method designed to meet the need of underprivileged people, without taking up the stereotyped lessons, indispensable as they may be for those seeking to make a career of music.

Should a person, destined to earn a livelihood by the sweat of his brow, be denied the pleasure and scope craved and needed, to experiment with music along personal lines? Emphatically NO! Kent had vowed.

"How in that case was music ever developed in the first place," he mused, "they had no prescribed curriculum then and they need none now."

He wrinkled his brow as he set out to perfect a short system whereby countless thousands in precisely his same predicament, could afford to release their emotions and express themselves by means of ivory-colored keys and silver-toned strings, not only in loyalty and patriotism to Country but in sacred worshipful praise to the Lord. It was at this time, that Kent decided to take lessons which proved to him—contrary to common belief—that a self-taught student of music was not at all handicapped.

Thus did Kent perfect his instruction book which he duly called *The Piano In A Nutshell*. The name has proved very appropriate to the complete Course that the book contains. He secured P. O. Box 1906 at the Houston, Texas, Postoffice and a permit to operate under the firm name of the Fairview Music Company, since his home was in the Fairview section of the South's second largest metropolis.

Immediately, thereafter he began telling Defender Readers about his Course and many have become better equipped and more efficient Christian workers, as a result.

— One of Kent's Friends.

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Christian Fellow-Travelers

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THREE hundred years ago Europe was in the misery and turmoil of a war of the theologies. Ecclesiastical dictators, aided and abetted by narrow and pliant monarchs, were in a fierce struggle with each other for the privilege of binding the minds and consciences of devout Christians in a straight-jacket of religious bigotry.

This wicked struggle, carried on in the name of the Lord of Hosts, drove many thousands of fearless men and women to the savage shores of what has since become the United States of America, in search of religious and civil liberty.

Coming Of The Christians

On more than one occasion this writer has stood on the rock-bound shores of New England and endeavored to visualize the coming of the Christians. In imagination he could see a frail bark with its precious burden of one hundred and twenty souls, tossed on the bosom of the wintry Atlantic, seeking a place — any place — where they could worship God according to the dictates of their own consciences.

Then when they had landed and had multiplied with the passing of the years, and when they had become a bit narrow and intolerant in their security, they could be visualized driving the heroic Roger Williams out of Massachusetts Colony into the snowy wilderness where he founded Rhode Island and the Baptist Church in America. Then the vision lifted and extended to the southward to where Lord Baltimore and his devout Catholics landed to colonize what has since become dear old Maryland. When the vision traveled to the westward, William Penn and his gentle Quakers could be seen making a lasting peace with the Indians. And in it all could be seen the hand of the Lord, and understanding came as to why our nation grew and prospered; for it is certain that all those heroic Christian pioneers put their trust in God. And because of that trust, and the sure reward of faith, the mightiest nation of all recorded time has risen

here in the Western World. Verily, "Except the Lord build the house, they labor in vain that build it."

In one hundred and fifty years these Christian pioneers and their descendants carved from an inhospitable wilderness a new nation, dedicated to the idea that all men are created free and equal, and that man is the keeper of his own conscience and need answer to none in matters spiritual, except to the Maker of the Universe. Within a century and a half these Christian pioneers, each zealous for his own creed and shade of belief, had learned to dwell in peace and amity with each other and to cooperate in matters of civic and political import. And so when they came to frame their organic law, they placed in that immortal document a guaranty of religious liberty so that man might worship as conscience dictated, no matter what his creed or belief.

Ours A Christian Nation

It is not Brahminism, Buddhism, Confucianism, Mohammedism or Judaism that built and ordered this great and free nation. It was Christians who built it and the spirit of Christianity that has ever been its philosophy and guiding star. For instance, even by the time our Constitution was adopted there were but four thousand Jews in America, although in the next century and a half the Jewish population rose to at least five million, if not more. Ours was the first of modern nations to take the Jew from his ghetto and give him social equality and equality before the law. And here the Jew has had peace and prosperity such as he never experienced anywhere else in all the history of his race, not even in his ancient Palestine where he was hedged about by fierce and relentless enemies. And so Christian Americanism has been the greatest boon that has ever come to the sons of Abraham in forty centuries.

More than a century after the adoption of our Constitution the essence of Christianity was recognized as being the spirit of America when our Su-

preme Court declared this to be a Christian nation. But Christian Americans do not ask or expect Jews to adopt Christianity as their religion, nor do they ostracize or criticize the Jew for worshipping in his synagogue. Most Christians more or less glory in the old Hebrew religion as a forerunner of their own. But when Jews so far forget their kindly and just treatment in this Christian land as to take the lead in every subversive movement for its overthrow; when they carry on continual agitation against our economic system and our form of government in their open forums and conclaves of their rabbis; when we find more Jews than any other nationality in the ranks of the Communists, and the defenders of nearly all radical criminals to be Jewish lawyers; and when Jewish moving-picture magnates are found to be infiltrating nearly all their recent pictures with the poison of radicalism, no honest and sensible Jew or Christian need longer wonder at the rising tide of anti-Semitism in America. And the more the Jews smear honest critics and chroniclers who point out patent shortcomings; the more Jews seek to stifle all mention in the public press of criminal activities of individual Jews; the more truckling politicians, seeking Jewish votes, and publishers, dominated by Jewish advertising-control, abuse as anti-Semites, Fascists and Nazis, those Christian Americans who dare to raise their voices against Jewish subversive activities, just that much higher will rise the tide of anti-Semitism in this land. For, when the Christian seeks the truth, he is only following the instructions of his Master: "Ye shall know the truth and the truth shall make you free." Surely it is not anti-Semitism to seek the truth. Or is it?

Of course, all Jews are not bad any more than all professed Christians are good. There are many thousands of decent Jews, and in their hands lies the future welfare of Jewry in America. The Jew can get along in peace and security in this Christian land, if he will keep his nose clean and separate his sheep from his goats. If the outsider is forced to make that separation, the operation is sure to be quite painful.

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Christian Fellow-Travelers

When the early builders of this nation came to adopt the Constitution as a bulwark and guaranty of the new liberties, new democracy and new concepts of religious tolerance that had burgeoned into luxuriance on this continent under the nurturing care of the Christian pioneers, no two names stood out in greater prominence or deserve greater credit, than that of Thomas Jefferson and that of Benjamin Franklin, the first American philosopher.

Jefferson wished to be remembered as the author of the Declaration of Independence and as father of the University of Virginia; but perhaps a greater and more far-reaching service to mankind was rendered in the Statute of Virginia, guaranteeing religious liberty. Jefferson was its author. Jefferson has often been referred to as a radical, but he was not a radical. Radicalism is *abnormal*; conservatism is *normal*. Liberty, democracy and religious freedom had been tried for generations on this continent, and found to be good; and Jefferson simply crystallized into law the essence of the Scriptural injunction to "hold fast to that which is good." That's exactly what conservatism means. Jefferson was a true conservative.

When the founding fathers had gathered in Philadelphia in 1787 to frame the Constitution they wrangled for weeks and were about to adjourn in discouragement and disgust, when the venerable Benjamin Franklin arose and moved that the deliberations of the convention be thereafter opened with prayer and that divine guidance be sought from the God of nations. It is related that from that hour forth felicity and harmony ruled the convention that gave us our matchless Constitution, which the great English statesman Gladstone pronounced to be the greatest document ever struck off at a given time by the hand of man.

Several generations later, when the nation had expanded and grown, and when American white men began to wonder whether it was Christian and just to hold black men in bondage, and when a great civil conflict had all but rent the nation in twain, Abraham Lincoln, the Great Emancipator, in the darkest hour of that conflict, set aside a day of national prayer and called upon the people to supplicate the Most High for guidance in their hour of greatest tribulation.

Jefferson, Franklin and Lincoln, who did so much to guarantee our civil and religious liberties, were not even church members and were indifferent to the forms and ritualism of the denominations, although no three other men ever did more than they to make Christian Americanism the guiding spirit of this great land as it was the guiding philos-

ophy of their own great and distinguished lives. Jefferson, Franklin and Lincoln may be truly called Christian Fellow-Travelers.

Bible Christians, whether Catholics or Protestants, never apologize for or try to explain away the Bible as the Modernists do, and the Constitution of the United States of America is sacred to them—next to the Bible. And all this holds true for the Christian fellow-travelers, who are to be numbered in the hundreds of thousands, if not millions. These three groups enumerated are a unit in their devotion to Christian Americanism, which is being attacked so subtly by fellow-travelers of altogether a different stripe, and of whom something will be said a little further along.

Today Europe is in the misery and turmoil of a War Of The Ideologies. In some ways this present war is similar to the War Of The Theologies of three hundred years ago. Both have sought to straight-jacket the minds and souls of men; and both equally engender destructive hate. The present misery and turmoil started in the red revolution of Russia about twenty-two years ago, which was quickly turned into the great Red Terror, in which two million Christians were tortured and slain, *simply because they were Christians.*

False Antidotes For Communism

When the keepers of the Great Red Beast had gotten their communistic murder mill in good working order in Russia, they endeavored to transplant their doctrines in Italy. This was met by Mussolini with the invention of Fascism as an *antidote*. Like Communism, Fascism is totalitarian—one party, one boss and he a dictator; with state worship as the spiritual function of the citizen. Resisted in Italy, the Russian Commissars tried to transplant their Bolshevism in Germany, and they actually started a revolution there, which was met by the invention of Nazism as an *antidote*. Like Fascism and Communism, Nazism is also totalitarian. Had it not been for Russian Communism and its bloody interference in the domestic affairs of other nations, Hitler might not have been the "top dog" in Europe today.

The Holy Bible opens with the story of creation in which a serpent is used to symbolize aggressive and destructive evil. And so it may not be inappropriate to use snakes to illustrate the clashing of the wicked ideologies of today—the poisonous isms that threaten to engulf civilization with its liberties and Christian culture. Suppose, to illustrate, we look upon Communism as a

—Turn To Page 24.



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FELLOW-TRAVELERS. From Page 23.

rattlesnake. As an antidote for the rattlesnake bite of Communism, Fascism was invented in Italy and Nazism in Germany. But now we see the antidotes becoming almost as deadly and poisonous as the original snakebite. In reality the rattlesnake of Communism, the water-moccasin of Fascism and the copperhead of Nazism are about equally deadly to democracy and individual liberty. The Fascists and Nazis openly condemn all democracies and the democratic idea. The Communists pay hypocritical lip-service to democracy; but what they mean by democracy is not what we mean by democracy. We mean rule by a majority that scrupulously guards the rights of the minority. What the Communists mean is a democracy that begins with mobocracy and ends in an autocracy in which the minority is enslaved or "liquidated." Communism is a wily serpent.

Transplanting Isms In America

The War Of The Ideologies has reached our shores and is raging with great excitement, if not violence. This transplanting of ideological war to the United States began so soon after the World War closed as the Russian Bolsheviks could effect propaganda organizations and hire agitators and enlist fanatical dupes. The Communist Party in this Country was organized in 1919, and was composed at that time of extreme Socialists, I. W. W. racketeers, professional pacifists and draft dodgers, atheists and haters of law and order.

They were backed up with vast slush funds from Russia, realized from the crown jewels and jewels confiscated from the nobility, together with the Russian gold reserve of \$800,000,000. As the Bolsheviks were to build a Communistic paradise in Russia, such a vile thing as capitalistic money would be of no use to them at home, but could be used to entice youth, beguile the proletariat and corrupt the venal in other nations, most particularly in the United States, which they envied most and hated most, because of the great success of capitalism here, which is their pet antipathy, and because Christian Americanism with its ethics and morals is the greatest handicap to the success of Communism in the world.

The Bolsheviks early saw that they could never conquer the world for Communism until they had overcome Christian Americanism and the American system of free enterprise. Against

these two great bulwarks of American freedom and decency the Communists began their oblique attacks on three fronts: The Peace front, the Labor front and the Spiritual and Moral front. And of course, always, everywhere, the Communists mumble the stilted and ponderous postulates of Karl Marx and preach his crackpot economics. But it was several years before the sly professors, in any appreciable numbers, began to preach the red insanity in the open forums—for hire.

The Peace Front

Even the most patriotic of Christian Americans are pacifists at heart, being adherents of the Prince of Peace, though to a man they are ever ready to defend their homes and their rights. But the professional pacifist hides behind the white robes of peace so as to get close enough to patriots to inject into them the hypodermic of radicalism. Every professional pacifist is a radical, and for peace so long as it serves the purpose of Red Russia, and for war whenever the radical cause is to be served thereby. Note their activity in whipping up support, supplies and recruits for the Communist side in the late Spanish civil war; and their campaign to lash America into war fury against Hitler.

The most prominent of all these radical fake peace societies and Communistic "united front" organizations was and is the American League against War and Fascism, organized by radicals to play the Communistic game of deceit, of which Earl Browder was Vice President for a number of years, and Rev. Harry F. Ward, was and is its Chairman. For several years this organization was the leading medium of Communist deceit in the United States in fulfilling the Trojan-horse policy of the Communist International of Moscow. Finally the deceit became so plain but odorous that even some of the most gullible stooges became alarmed; and the name, though not the objectives and activities, of the American League Against War and Fascism was changed to the American League for Peace and Democracy. A few of the more prominent Communists took a back seat, and a number of radical preachers in the Federal Council of Churches came forward to carry water and clean the stable for the Communist Trojan horse.

The C. I. O. Front

On the Labor Front the old I.W.W. furnished fallow ground for the Communists. When the Michigan delega-

tion to the Socialist convention in Chicago in 1919, broke away and organized the Communist Party, they adopted the I.W.W. labor policy of one big union. For many years the American Federation of Labor fought the I. W. W. and the Communists, and fight them today. For a dozen years John L. Lewis was the most vociferous denouncer of the Communist labor policy—the Industrial Union. But about four years ago John L. Lewis "jined 'em," and became the head of the C. I. O. with a salary of \$25,000.00 per year and millions of dollars in dues to handle. He also became the "darling" of the Communist Party. He even went to Mexico to address a communist-controlled labor convention. Three years ago he contributed \$465,000.00 to the New Deal campaign fund, which increased his influence with the powers that be in Washington in proportion to his contribution. So now when John L. Lewis says, "Thumbs up!" the "red fellow-travelers" in the Labor Department quickly thrust up their thumbs. And when John L. Lewis says, "Thumbs down!" the "red commissars" on the National Labor Relations Board "crack down" on the employers in this great free (?) land. A short time ago, out of 449 paid organizers of C. I. O. 221 were known Communists. What a sweet set-up for the Communists!

Spiritual and Moral Front

All the great leaders of Communism — Marx, Engels, Lenin, Stalin, and Company have taught that "religion is the opiate of the people," and that the moral and spiritual control of the church over the young must be broken to insure the triumph of Communism. Atheism being one of the cardinal tenets of Communism, the Bolsheviks several years ago spent \$1,650,000.00 over here to spread atheism in America. They are maintaining hundreds of Sunday schools in this Country where the youth of America are taught Atheism, Free Love, Hate for the Flag and hate for the successful. They operate in colleges and universities to seduce the college students. Their success is amaz-

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ing. "The Christian World" of Feb. 18th, 1939, reports:

"The American Godless count 900,000 members. At Moscow Negro citizens of the United States are trained for the Godless movement. Two hundred of them had already arrived in Moscow in November."

"Antireligiosnik," 1939, page 64, says:

"The general idea of the proletariat, dialectic materialism, is incompatible with any kind of religion. The founders of Marxism, Marx, Engels, Lenin and Stalin always have led a persistent and consistent fight against all trials to create a new 'purified' religion or to reconcile religion with socialism."

F. Oleschtschuk, deputy chairman of the official and government-backed "Association of Active Godless" in Russia, said through its official organ on January 22nd, 1939:

"The anti-religious propaganda must be carried on systematically, patiently and perseveringly. The masses must be enlightened about the harmfulness of religion."

Communist Fellow-Travelers

Like the man who has outraged his stomach with improper food and resorts to quack nostrums instead of correcting his diet, aggregate millions of our people, swayed by radical demagogues and misled by radical subverters, have wandered into the lunatic fringe in search of a cure-all for the ills of humanity. If they be radical preachers, with even softer heads than hearts like that of the man who warmed a viper in his bosom, they stand ready to lead their flocks into a den of red snakes. If they be slackers or radical pacifists, they turn traitor to their own land, but stand ready to defend the Soviet Union to the death. If they be radical labor exponents, they seek to mold labor in America into the pattern of red Russia, where to strike or criticize the red commissars brings the death penalty; and where the average hourly wage of factory workers purchases only one-twelfth (1/12) that of the American factory worker in the necessities of life.

If these "uplifters" in our lunatic fringe be radical college professors, they'll be found advocating an economic system that has always and everywhere been a rank failure since it ruined the Spartans several hundred years before the Christian era. If they be pseudo liberals in public office, they'll destroy crops and live stock to pro-

duce the more abundant life, and seek to engraft socialism-communism onto the parent stem of capitalism and produce an economic monstrosity that brings misery and unemployment in the midst of plenty. All these "united fronters" are Communist fellow-travel-

ers. The 60,000 dues-paying members of the Communist Party in the United States are the legitimate progeny of the red monster. The 6,000,000 Communist fellow-travelers are the illegitimate children of the Great Red Beast.

The Terrifying Tragedy of Drug Addiction

Dr. Elmer James Rollings, Detroit Michigan

IT was five minutes past midnight, on the 2nd day of March, 1937 . . . two husky guards stood grim faced with lips tightly drawn in that tiny chamber of death.

The eyes of a score of newspaper men and official witnesses were fixed on a small steel door at one side of the little room. The door opened and a white faced, scared youngster, scarcely out of his teens was helped, almost dragged, to that strange looking throne of death. With lightning skill the guards strapped him into the chair, adjusted the electrodes to his right leg and head and then stepped back.

The sheriff with face drawn by the strain that always accompanies such responsibility stood near and as the guards stepped away, he raised the forefinger of his right hand and an unseen executioner threw the switch that sent the current of death, racing through the body of the condemned. The body lurched violently against the straps and clamps as the 1900 volts of electricity burned the last vestige of life from it.

A curl of smoke rose from the electrode covering the top of the head and the sickening, nauseating odor of burning flesh filled the room. A second shock, this time only 600 volts, to ensure that death was certain and the body was lifted from the mechanism of justice eight minutes and nine seconds, from the time the death march began.

But this was only the last act of a drama that had its beginning many years before, when a curly headed baby boy prattled on the lap of a mother who loved him, and saw fairy castles of ac-

complishment, on the horizon of his future. But "Dope", that loathsome, insidious habit-demon, had marked this bright-eyed, youngster for one of his million slaves, and the years were to see him join the shambling, shivering, cult of this High Priest of Insanity and Suffering, and finally with his brain crazed by "Junk" shoot an officer.

Between this first and last act, lay years of shame and misery, and despair, petty stealing, panhandling, short stretches in jail, more stealing and robbery, driven on always by that indescribable craving for "dope". And all this time a broken-hearted mother had looked through her tears, hoping against hope, that her boy would one day come home. She did not know that he was an abject slave, held in the vice-like grip of this octopus of hell.

Youth in Danger

And, my Christian reader . . . do you know that we have in the United States today at least a million drug addicts, and that not less than one third of that number are boys and girls in their teens? They come from the best homes in the land, with the best blood flowing through their veins. Do you know that this monster "Dope" is no respecter of persons and that your boy or girl may be the next victim?

If you live in or near a city of over 5000 population it is almost a certainty that some unscrupulous person is selling illicit narcotics in some form, to any and all who will join the army of the living dead, and even if you live in a smaller community, the chances are great that one of these pestiferous purveyors of pestilence is at work. Marijuana cigarettes, called "Reefers", "Muggles", "Mary Anns" or "Smug-

—Turn To Page 26.

RELIGIOUS GREETINGS

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Defender Publishers

Wichita, Kansas

DRUG ADDICTION. From Page 25.

gies" are sold to High School children all over the United States.

Four and a half billion (4,500,000,000) of them were sold on the bootleg market last year. And to smoke just one of these cigarettes might turn a perfectly normal, harmless youth into a potential killer. Marijuana robs a boy or girl, not only of will power, but of the desire to exert will power, and actually makes wrong seem right, thereby compelling them to commit acts of immorality and crime otherwise undreamed.

The desire to be "smart", and "sophisticated" leads thousands of youngsters to visit "Reefer Parties" and Marijuana definitely is a habit forming drug. The American "Reefer" or Marijuana cigarette, is exactly the same drug as Hashish or Indian Hemp and is one of the oldest and most deadly of habit forming drugs. And while it is devastating and destructive in itself, it is also the vehicle through which morphine addicts and opium smokers are enlisted. In the underworld it is called "Kid Bait".

Step in any place along the line in this parade of death, whether it be to smoke a Reefer, snuff some cocaine or eat a little codeine, and you will wind up in that squalid, shuffling army, the ragged victims of the ravages of "dope". I have seen them in flop houses, hundreds of them, dirty, loathsome, wretched wrecks of humanity and every one of them some mother's boy, and most of them from the small towns and rural communities.

Christian Action Needed

Do you know what a "flop house" is? Well I'll describe one.

I saw such a place in one of our mid-western cities with six floors and six hundred double decked cots, accommodating twelve hundred men. Not a mattress in the place, they sleep with a few newspapers covering the springs and their only covers is what little clothing they have on their backs.

Filth that beggars description, bed bugs, lice, inadequate sanitary provisions, disease of all kinds and in these places I have found your neighbor's boy, and I will look for your boy tomorrow unless you, my Christian reader, awake from your self-satisfied lethargy and realize that you have more responsibility in your pilgrimage through this veil of tears than singing, "In the sweet bye and bye, we shall meet on that beautiful shore!"

And the girls! How can I tell you about the girls? They pay even a more terrible price than the boys.

Let me tell you about Mary. She was the only daughter of a devout Christian mother and father in a small rural community of about 3000 population. Graduated from High School and then from the conservatory in a small city a few miles distant, Mary was popular and active in all the affairs of the little home town. She sang in the choir in the home church, and belonged to the community Schubert society.

Her parents were respected, comfort-

ably fixed, life long residents, and they were proud of their gifted daughter. However, Mary was ambitious and wanted to do something more in life than was afforded by the limited advantages of this little community. She had a girl friend, a graduate from High School in the same class with her, who was now holding a very responsible position in Detroit. Mary wanted her parents to let her go to visit Eleanor and see if she could secure a job, and perhaps continue with her study of music.

Finally after much thought and after months of insistent persuasion on Mary's part they agreed. Mary went to visit Eleanor and had little difficulty in finding a position, and as she was a very beautiful girl had no trouble making the acquaintance of several fine young men. However, Eleanor was travelling with a fast set, and soon had introduced Mary to young men who swept her off her feet with their fine cars and expensive parties and elaborate gifts.

Two and three o'clock in the morning was the ordinary retiring time for the girls, and soon this loss of sleep and fast life started to tell on Mary and she remarked one morning as she and Eleanor were dressing that she could not keep up the pace.

The Fatal Step

Eleanor laughed and said, "Here kid try this, and you'll feel like a million!" Mary watched Eleanor as she snuffed

the white powder and followed her example and did feel like a new person, fatigue vanished, she forgot that she was sleepy, couldn't have slept if she wanted to. Over and over the experience of that morning was repeated, she learned where to buy the "wonder powder".

It was rather expensive but they chipped in together and bought enough for a couple weeks at a time. Eleanor used it every day and soon Mary was using it twice and three times a day. Eleanor gave her another white powder also which helped quiet the nerves and helped her to sleep on nights when they retired early. All this powder Eleanor purchased at a certain drug store in a rather shabby district, while Mary waited on the other side of the street.

Mary wondered about this at times but Eleanor assured her that she went there because this man sold it much cheaper. Finally, one night as the two girls sat in a night club with two male companions, Eleanor and her boy friend excused themselves to dance and Mary was left alone at the table with a young man she had just met, introduced to her by Eleanor's friend, a young man Eleanor had known for a long time, who always spent lots of money and took her to the swankiest places to eat and dance.

Mary's escort looked at her across the table, when they were alone, and asked, "How long have you been on the 'stuff', kid?" Mary just stared, this language was Greek to her, she had no idea what he was talking about and told him so. "The junk, the junk", he repeated impatiently, "how long have you been on the junk?" "Don't sit there and stare!" he persisted, "You can't kid me, I may be able to help you." Mary's persisted innocence made him angry and reaching across the table he picked up her pocket book and opening it, ran his fingers inside and brought out two of the little white powders wrapped in neat white paper.

"What did you want to lie for, you little snow-bird?" he snapped, and rising left the table and walked out of the place. That incident shocked and startled Mary, and when she and Eleanor arrived home, questions led to a quarrel and the next day Eleanor moved out and left Mary alone. She had her job and knew where to buy the white powder but now she also knew it was dope and that she was a common dope fiend, a "snow-bird", a "junkie".

In a few days her supply of cocaine and morphine ran out and she hunted out the drug store, and approached the little bald headed man behind the counter, and after much embarrassed bantering for "wonder powder" she finally told him, what she now knew and really wanted. He flew into a rage and ordered her out of the store and called her a "junkie" and threatened to call the police.

Faint from this humiliating experience and in need of her shot of "M" she wandered almost aimlessly down the street, wondering where she could turn or what she could do, when suddenly she heard footsteps behind her and realized that someone was running

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Edward W. Kunath



E. J. Rollings

No two men in America are better qualified to speak on narcotic evils than Inspector Edward W. Kunath and Dr. E. J. Rollings.

Inspector Kunath was connected with the Police department of the City of Detroit, Michigan, for twenty-six years. Thirteen years of that time as Inspector in charge of the Narcotic Division. He is considered the Nation's leading authority on the evils of dope.

Dr. E. J. Rollings is a nationally recognized criminologist, a former officer of the Michigan State Police and the Executive official of the Narcotic Educational Association, the pioneer organization of its kind in America.

Either of these men are available for lectures in churches, clubs, schools, or community gatherings. They may be secured through the "Committee of One Hundred For The Suppression of Habit Forming Narcotic Drugs", 3014 Chalmers Avenue, Detroit, Michigan, or through Defenders Headquarters, Wichita, Kansas.

Complete information supplied upon request.

after her. As she turned to look a big six-foot Negro spoke pleasantly to her and taking her by the arm, pulled her into a stairway. Mary was terrified but too frightened and sick and weak to scream. Her fears were quickly quelled, however, as the Negro continued to smile and in a friendly voice said, "You shore most got yourself in a peck of trouble, Miss. I works at that drug store but the boss he don't know nothing 'bout my business. How many do you want?" and thereupon he produced from his pocket a handful of the neat white checks containing the "wonder powder".

Mary bought three checks of "C" and three of "M", one dollar each or six for five dollars. This was all Mary could afford that day as already with the added expense of living alone her money was scarce. There followed days and nights of worry and anxiety and heart breaking remorse, but the habit was formed . . . Mary was a slave and "Dope", the Emperor of Extermination, now began to extract his toll.

She lost her job, sickness and inefficiency. "Don't know what has happened to Mary", the boss had said that last day, "she used to be one of our best girls." But Mary knew, and the very truth of her plight at first had crushed her. She would never let her parents know, never! But now the weeks had lengthened into months and no longer did Mary care about anything but that shot of "M" that would keep her from the terrible physical suffering. She must have it, she traded all her jewelry for dope, and next her clothing, she would wash dishes or scrub floors, or anything, to get that dollar for one check of "M".

IT WAS a dismal October afternoon, the leaves were falling from the trees and everywhere everything in nature seemed to be dying, a slow drizzling rain added to the gloominess of the day. A squad car sat by the curb and four officers of the Narcotic Squad of the Detroit Police Department waited for the return of a "stool pigeon" who was attempting a "buy" on a particularly troublesome dope den operated by negroes.

The "stool pigeon" returned, he had made the buy and he delivered to the waiting officers the check of Morphine. In less than three minutes the officers had surrounded the house, kicked a door from its hinges and placed twelve inmates under arrest. It was a typical negro "dope" den of the lowest kind! In the section of the city where those dens exist!

After calling the patrol wagon and loading in the prisoners, the real work of the narcotic officers began. Every inch of that one story house, from cellar to attic must be searched. Furniture torn apart, wall paper and plaster ripped off in places where it appeared to have been previously tampered with. Books and magazines were examined carefully, window curtains taken down and rugs taken up.

A small quantity of Cocaine was found in the fire pot of a wood stove in the kitchen but the "stool pigeon" had bought Morphine, so the officers knew there must be Morphine somewhere in that house.

A small hole or hatch about two feet square led to the attic and access was by a crude home-made ladder. Climbing this, two officers with flashlights started a search of the little stuffy room with no ventilation except that which came up through the hatch. No Morphine was found, but on a pile of rags in one corner of the room they did find something that seemed to be alive and somewhat resembled a human being, although it was impossible to determine color or sex. The officers called the police ambulance and police women, and the creature was taken to the hospital. A bath revealed it was a girl, and that she was white. A few days rest and medical care brought out her identity — it was Mary.

Mary was given a cure and taken home, but the lure of "Dope" was stronger than home ties, and Mary ran away and a few years later her mother died, pleading for someone to find her little girl that she might see her once more. But Mary was living in a dope joint, where she could get her daily supply of "M", and she lived for just that next shot and nothing else mattered . . . not even a dying mother.

You, my Christian reader, may not think this problem is related to you. Mary's mother would not have thought so either, although she never had the chance to hear and do as you now have!

Some of my Readers may ask, "What can we do about it?" And if I have arrested your interest to that point, I will be well repaid for the time and work in the preparation of this series of articles for The Defender.

Believing that a crusade against this "silent horror" to be timely and that it is the patriotic duty of every real American, and certainly the duty of every Christian to do their part, the Editor of this magazine is presenting the present series of articles, and helping to sponsor a program of great importance. You can help distribute books and tracts and make possible discussion meetings and lectures in your church or city.

Safety is always in knowledge, never in ignorance! Let the light of truth shine into the dark places, and drive the insidious Monster of Dope from his lair!

Motes and Beams

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

The California preacher and editor who has for years conducted a *smear campaign* against other Christian leaders, is being called to face his record. His efforts to minimize past endorsements of Communists, is falling like a dead weight among those who are familiar with his published utterances.

Through his literature, left-wing radicalism has infiltrated many Fundamentalist circles. To illustrate . . . he frequently quotes L. M. Birkhead of Kansas City as an authority. Birkhead's record was exposed in the April 24, 1939, issue of *Social Justice* (Royal Oak, Michigan).

This California "Fundamentalist" calls John L. Spivak a "Connecticut Yankee" (Spivak is a Jew) and flatteringly explains that he "is one of the best-known newspaper correspondents, especially in the field of international news service. He is by many considered the best reporter in the United States".

Spivak is staff writer for the *Daily Worker* and many other outright Communist magazines and newspapers. Part of his record appears on page 2, of this Defender.

The editorials of the California *smearer* are profuse with such statements as: "We have observed in several Jewish publications expressions of gratitude that the Soviet government at last has begun to recognize one of the fundamental principles of Socialism as laid down by Marx and Lenin, that since all men are equal, racial hatreds of any kind cannot be tolerated."

As might be expected, many Bible-believing Christians feel that there is increasing danger of tares choking out good grain in the field of Christian service.

Messages For The Present Crisis

"Radio Speeches on War and Peace" . . . By Gerald B. Winrod

Sinister forces are at work carrying the United States toward the vortex of war. Press, radio and news-reels, are being prostituted in a campaign of hate propaganda, designed to pull us into Europe's coming struggle. This book, containing seven important chapters, deals with the problem of war and peace, from many different angles. It shows why our Country should remain rigidly neutral. A vast array of factual material bringing the very latest information to the reader. Just published . . . 60 pages.

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DEFENDER PUBLISHERS,

Wichita, Kansas

Opening The Book Of Revelation

Rev. Clyde Stark, City Wide Tabernacle, Lincoln, Nebraska

STRICTLY speaking the book of Revelation is the one book of prophecy in the New Testament.

All the prophecies spoken by the prophets of the Old Testament come into consummation in this book. Revelation taken as a whole is *not* a book of history—it is a book of prophecy. Its message was recorded about 96 A. D., following the death, burial, and resurrection of Jesus Christ. Christ is the central Theme of the book. He is the "Lord, which is, and which was, and which is to come, the Almighty."

Verse 19 of the first chapter is the key passage of the book. It divides the Vision into three parts: *Past*, "the things which thou hast seen"; *Present*, "the things which are"; *Future*, "the things which shall be hereafter."

The *past* has to do with that part of the Patmos Vision which reveals the eternity of the Revelator — Christ, chapter 1.

The *present* has to do with the then existing Seven local Churches in Asia Minor, chapters 2 and 3.

The *future* has to do with the seven periods of the Church Age, chapters 2—9; the Judgment of national Israel and the coming King, chapters 4—19.

The Judgment of Satan, the Millennial Glory, the New Heavens and Earth, chapters 20-22.

While in school years ago, I received from an instructor the following outline for the book of Revelation: **THE SEVEN SEVENS** (1) Seven Churches. (2) Seven Seals. (3) Seven Trumpets. (4) Seven Personages. (5) Seven Vials. (6) Seven Dooms. (7) Seven New Things.

God, then, turns with His testimony to the Church, continuing it through the Seven Church Periods—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. Now, that this long Church Age is coming to its close, God will again be seen dealing definitely with the Jews. The past 40 years have been outstanding in this respect.

The book of Daniel, of which the Revelation is a complement, was ordered closed by the "man clothed in linen who was upon the waters of the river" (Daniel 12:4-6). There is every reason to believe "the man clothed in linen" was none other than Jesus Christ before His incarnation. He told Daniel to "shut up the words and seal the book", but in the sixth chapter of Revelation we see Jesus Christ opening, one at a time, the seals of the "seven sealed book".

Christ continues in the book of Revelation, a further unfolding of that which was begun in Daniel.

The fourth and fifth chapters of

STUDY THE BOOK OF REVELATION. ORDER DR. L. SALE-HARRISON'S VOLUME, "THE WONDERS OF THE GREAT UNVEILING." PRICE 60 CENTS. DEFENDER PUBLISHERS, WICHITA, KANS.

Revelation are an introduction to the opening of the seven-sealed book. These chapters show *first*, the "catching away" of John in Spirit, into the heavens where he views the things that are to come upon this earth. This is typical of the Rapture of the saints on the eve of the Great Tribulation; and they show in the *second* place the seven-sealed book itself.

Let us read chapter 1:9-18 that our minds may be further impressed with the fact that Jesus Christ is the Revelator, Who commands John to write in a book, the things which are shortly to come to pass.

Rapture at Hand

He makes clear the "mystery of the seven stars which thou sawest in my right hand." The stars are the Pastors, or leaders, of the seven churches. "And the seven golden candlesticks"; these are the seven churches. Christ is seen walking in the midst of the churches giving the prophetic testimony, which is the heart and substance of redemption. Marvelous!

Why it was that Jesus singled out seven churches in Asia Minor, may not be fully explained. It must be that these are representative, chosen for certain characteristics typical of the character of the Church of Christ, not only in John's day but down through the centuries until the "Church which is his body" shall be, in a moment, in the twinkling of an eye, removed from this earth. They represent seven church-periods clearly defined in church history. In other words, the seven letters were so written as to divide the Church Age into seven divisions.

The day John was told to write, the whole Church Period was yet future. We, in our day, look back through twenty centuries and in the light of church history, see seven periods clearly set off. We cannot get at these periods with the exactness that Christ saw them, but we can do it in an approximate sense. We set these out as follows:

The Church at Ephesus, approximately 70 to 170 A. D.

The Church at Smyrna, approximately 170 to 316 A. D.

The Church at Pergamos, approximately 316 to 590 A. D.

The Church at Thyatira, approximately 590 to 1517 A. D.

The Church at Sardis, approximately 1517 to 1755 A. D.

The Church at Philadelphia, approximately 1775 to 1893 A. D.

The Church at Laodicea, approximately 1893 to the present.

Each of these seven divisions seem to show a fourfold application as suggested by others:

Local—To the churches actually addressed.

Admonitory—To all churches in all time as tests by which they may discern their true spiritual state in the sight of God.

Personal—In the exhortations to "him that hath an ear" and in the promises, "to him that overcometh".

Prophetic—As disclosing seven phases of the history of the Church from 96 A. D. to the end. (i. e. of the second coming of Christ.)

The Laodicean Age is closing. This brings us to the end of the third chapter of Revelation. The first verse of the fourth chapter says "a door was opened in heaven" and John heard a voice saying "Come up hither".

As the Laodicean Age draws to a close, the Rapture of the Church is predicted to occur, at which time the saints will be lifted up and out of the earth through an open "door" into heaven.

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(THE ABOVE PICTURE SHOWS A YOUNG MAN AND A YOUNG WOMAN SMOKING AN OPIUM PIPE.)

DEFENDER PUBLISHERS,

Wichita, Kans.

Stories of Gospel Songs

"Sing and Smile and Pray"

Homer Rodeheaver

● In preparing the present series of articles on hymns and Gospel songs, Mr. Rodeheaver has been requested to retain the natural spontaneous style which he has used so successfully through the years, when appearing before great audiences in all parts of the world.

ANOTHER song designed for a specific purpose is the one we present with the article for this month.

We would not expect you choir leaders to include this in your formal Sunday night program, but there are places where it will fit much better than any great classic you might take from your library.

Here is another song of good cheer and optimism designed especially to turn the thoughts of people away from their sorrow, troubles and difficulties of this life. It was written by Mr. and Mrs. Brock who are associated with our Music Conference at Winona Lake, Indiana, during the month of August every year.

To the faculty of the Music Conference we bring the world's greatest teachers. We have had men like Dr. John Finley Williamson, the director of the Westminster Choir School at Princeton; Daniel Protheroe, who was one of the great Welch composers and directors; Dan Beddoe, one of the world's greatest tenors and a teacher in the Cincinnati Conservatory of Music; Dr. Clarence Dickenson, whose anthems are in the library of nearly every great choir; Dean McCutchan, who was for years the head of the Music Department of Depaw University; Dr. George Tenney, one of Chicago's leading choir leaders and voice teachers.

Among those on our present faculty are Dr. Rollin Pease, the head of the Music Department of Arizona University; Mr. Griffith Jones, who was the first man to organize and present an A Cappella Choir in the high schools of our Country; Miss Katherine Carmichael, a member of the Organists' Guild and the organist and choir director of the choir of one of the country's greatest churches in the city of St. Louis; Ruth Rodeheaver Thomas, whose voice you have heard on some of the major programs of the nation; Mr. Clyde Wolford, a director and teacher in Pittsburgh. I give my own time personally to this conference. My particular department is to show people how to direct the great crowds in singing and how to properly interpret the beautiful Gospel songs.

Some of the greatest Ministers of music and Choir Leaders in our Country got the inspiration and the fundamentals of their training in the conferences at Winona Lake, Indiana. This gathering runs simultaneously with the great Bible Conference, which gives us an opportunity to present these young leaders and soloists to the public.

Then because we have around eight hundred Preachers and Evangelists in the Bible Conference it is a great opportunity to bring the supply and the demand together. Many Ministers and Evangelists have found their valuable helpers among the student body of our Music Conference at Winona Lake. We do study the world's great classical music. We usually do one oratorio each season, but we concentrate particularly on the interpretation and proper use of the great hymns and Gospel songs.

Mr. and Mrs. Brock have written many good Gospel songs, but this little one we present to you with the present article has caught the fancy of people because of its lilt and its message. It is the kind of a song that men love to sing in the Rotary Club, Kiwanis, and other organizations of that kind. High schools and groups everywhere who like to sing enjoy this little song. It is one of the songs I taught the young people to sing in Africa. Because of its (nice) melody and simple statement they could learn it readily.

Here is one unusual but true story about this song. Mrs. Lewis, the wife of the missionary doctor, wrote to me some time after my return from Africa, and said, "Do you remember our par-

rot? He used to sit on a limb of a little tree just above the place the native boys did our washing. He would listen attentively to their chatter and their songs. The boys learned your song about 'Sing and Smile and Pray'. One day the parrot disappeared. We thought he was gone forever because we had an idea that a lion or some other wild animal had destroyed him. A few days later a native boy came carrying the parrot back to me. I questioned him about where he had found the bird. He said, 'I was out in the jungle. I thought I heard another native boy whistling the song Mr. Rodeheaver taught us to sing, "Sing and Smile and Pray". I called, but the boy would not answer so I crept quietly through the jungle to find out who it was and there I saw the parrot up in a tree whistling the song'.

I did expect to teach the people to sing when I went to Africa; but, frankly, I must confess I did not expect to teach parrots. Just another illustration of the universal possibilities of Gospel songs!

Seriously, however, many good citizens do need to catch the spirit of this little song, because many of us do not really present the joy of our salvation. One of the great needs today is more happy Christians. This is the best possible recommendation to the young people who are considering the great question of serving Christ.

So, let us all get together and begin to Sing and Smile and Pray the Clouds Away.

SING AND SMILE AND PRAY THE CLOUDS AWAY

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Written by THE BROCKS

1. Sing the clouds a - way, night will turn to day; l. you sing and
2. Smile the clouds a - way, night will turn to day; If you smile and
3. Sing and smile and pray, that's the on - ly way; If you sing and

Fine

sing and sing, You'll sing the clouds a - way.
smile and smile, You'll smile the clouds a - way.
smile and pray, You'll drive the clouds a - way.) 3. Pray the clouds a - way,

D.S. 4th verse.

Pray and pray and pray; Night will turn to day, No mat - ter what they say.

DEFENDER BOOK DEPARTMENT



A MANUAL OF VISUAL TEACHING. Published by Christian Publications, Inc. Pages 100. Price \$1.00.

MOST of that which comes to us, through our ears, is forgotten. Much more that comes to our mind through the eyes is retained. This is particularly true of children.

Psychologists have learned this fact and are seeking more and more to combine visual and vocal instruction . . . *doing with knowing.* The principle is just as applicable and feasible in the religious and spiritual realm as in material matters.

Manual of Visual Teaching, a new publication is an unique teachers' quarterly for the young classes, containing material both for telling the lesson story and making Gospel applications by means of object talks. It follows the course of the International Sunday School Lessons.

"Through the Eye to the Heart", is the slogan adopted by the Publishers. They have just released the Third Quarter Edition . . . July-September, 1939. Its large pages measure nine by twelve inches and comes bound in heavy covers; the printed matter is easily readable. The lessons are illustrated by expert art drawings. The young Sabbath School student will instantly become enthusiastic about this Manual. The production is a master stroke in this type of literature. (When five or more copies are ordered sent to the same address, the price drops from \$1.00 to 75 cents per copy.)

Two sets of material are provided for each lesson: (1) That required for *teaching* the lesson, and (2) that required for *applying* the lesson.

After the Lesson Story itself has been explained by word and demonstration, the objects are removed and another set employed in making the application. This method is used to impress upon the young minds, the principal truths of the lesson.

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which appear in each issue of the Manual, need to be prepared from week to week. The teacher is to cut out and color the pictures with either crayons or water colors.

Manual of Visual Teaching has many uses. Primarily, it offers an ideal method for giving the truth to children in a manner which they will remember. It also may be used in the individual class room for teaching, as a resume of the lesson in the general assembly period, for Summer Vacation Bible School work, for children's meetings during the week, and for group meetings on the Foreign Mission Field.

✓

MUSIC IN EVANGELISM. By Rev. Phil Kerr. Published by Gospel Music Publishers. Pages 242. Price \$1.00.

"LET every thing that hath breath praise the Lord." Psalms 150:6.

Mr. Kerr is a nationally known composer, musician, author and editor. His Gospel compositions are used in many churches over the Nation. Practically all evangelists make use of his material. Through the facilities of 200 American and foreign radio stations, he has conducted religious broadcasts. He publishes a widely read magazine called *Gospel Music Magazine*.

Out of a wealth of background, Mr. Kerr has produced an inspirational book for Pastors, Evangelists, Gospel Singers, Church Musicians, Choir Members, Song Directors, and all others who are interested in sacred music. Dwight L. Moody often remarked that fifty per cent of the success resulting from his evangelistic work, was due to the musical activities of Sankey. Mr. Kerr's book will help to increase the efficiency of every reader who has contact, in any way, with musical departments.

The volume is divided into two parts. The first section touches upon the history and development of music, the power of music, the use of music in Old Testament worship, the progress and development of Christian music from the time of Christ to the twentieth century, a discussion of the various types and classifications of sacred songs, valuable suggestions for the presentation of programs, and the use of Christian music in church, tabernacle, or religious radio programs.

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ELIZABETH MERRIAM,
Framingham, Massachusetts, U. S. A.

In the second portion, Mr. Kerr has compiled the authentic histories, of how 131 famous Gospel songs came to be written, such as "Since Jesus Came Into My Heart", "Blessed Assurance", "The Church In The Wildwood", "When They Ring The Golden Bells", "Wonderful Grace Of Jesus", and many others. He has also included interesting biographical sketches of famous hymn writers.

To illustrate: On page 198, we find the story of "Softly and Tenderly": "Words and music by Will L. Thompson. The Author was born in East Liverpool, Ohio, November 7, 1847, and died there September 20, 1909. While attending the Boston Conservatory of Music, he composed a secular song which became very popular and netted him a small fortune. Later he entered the field of sacred music publishing, and issued several choral collections, such as *Thompson's Popular Anthems*, *Enduring Hymns*, and *The Young People's Choir*. He generally wrote both words and music of his compositions, producing such successful Gospel songs as 'There's a Great Day Coming', 'Softly and Tenderly', 'The Sinner and the Song', 'Lead Me Gently Home, Father', 'Jesus Is All the World to Me'.

"Shortly before Dwight L. Moody's death, Thompson was admitted to the sick-room. Reaching out a feeble hand, the great Evangelist said: 'Will, I would rather have written 'Softly and Tenderly' than anything I have been able to do in my whole life'."

Every Bible-believing Christian will feel like the present reviewer felt, after closing the pages of this, Mr. Kerr's latest production—a wonderful book!

✓

HAPPINESS IN THE HOME. By Dr. Walter Wilson. Published by W and M Press. Pages 24. Price 25 cents.

In the second chapter of St. John, one finds the story of a marriage which occurred in Cana of Galilee.

Our Lord was among the wedding guests and on this occasion, He performed His first miracle. By a supernatural act, He turned six vessels which a moment before contained water, into the ingredients of wine.

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lovely story, is that the joy of the bridal couple was not complete until the Master gave His blessing, which none other could provide. It is singular that the first miracle of His earth life should have been one that contributed to the happiness of a newly-made home.

Happiness in the Home is the title of a booklet, written by Dr. Wilson, an eminent Christian physician. It contains a formula for successful home building. The message is addressed primarily to young people. The Author has set down prime factors which go into the making of homes that radiate happiness.

The discussion includes such topics as "Love in the Home," "The Claims of the Home," "The Secret of the Home," "God in the Home," "The Rule of the Home," and "Finances in the Home". A mutual understanding of these things will contribute to happiness in the home.

✓

DEATH VANQUISHED. By Norman F. Douty. Published by Zondervan Publishing House. Pages 73. Price 35 cents.

"O DEATH where is thy sting? O grave where is thy victory?"—I Cor. 15:55.

This book contains a detailed discussion of the fifteenth chapter of I Corinthians. It brings a message of hope and inspiration to the believing child of God.

Its five chapter titles are as follows: "Many Infallible Proofs", "Raised For Our Justification", "Christ the First-fruits", "Fashioned After His Body", and "We Shall Be Changed".

The opening chapter studies the evidence available from many sources to establish the fact of Christ's resurrection. Chapter two shows that our Lord suffered vicariously, thereby justifying us in accepting remission for our sins. Chapter three . . . as Christ's death secures our resurrection, so Christ's resurrection assures our resurrection. Chapter four gives a glimpse as to the nature and substance of our bodies in the after life. Chapter five demonstrates the truth of absolute triumph over death.

A book that will help the child of God forget his worries, by focusing attention upon a glorious outlook and up-look.

✓

OUT OF THE WILDERNESS. By Rev. John Carrara. Published by Zondervan Publishing House. Pages 151. Price \$1.00.

EVANGELIST Carrara is a young man, twenty-five years of age. As a successful soul-winner, he has started fires of revivalism in many parts of the Country. The young preacher is regarded in Christian circles as a veritable dynamo, a coming leader.

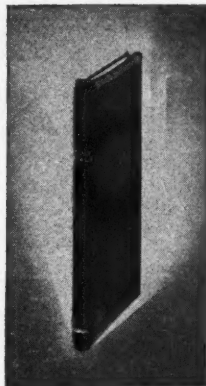
This volume is a compilation of his favorite evangelistic messages. It is an enjoyable series. Each message radiates enthusiasm and the pages are profuse with Scriptural quotations. If one's religious experience has grown cold, he will profit by reading this book.

The volume is divided into eight chapters. A few of the titles are: "God's Great Love", "God's Great Salvation", "God's Great Invitation", "God's Great Deliverance", "God's Great Search-light", etc.

Mr. Carrara explains how he happened to choose the name for this book: "John the Baptist's lips and heart were burning with God's message. Into the wilderness he went crying, 'Prepare ye

the way of the Lord.' He had a message that could lead men from the wilderness of sin to Christ. Today the Holy Spirit calls the sinner from the wilderness of sin into Christ. Hence the title of this book."

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ch. 34, 28
ch. 11, 16
Jer. 23
Joel 2, 27 ing covenant with them: and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore.

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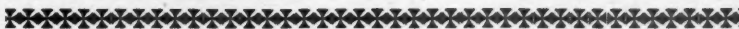
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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

For July By Rev. Paul S. Wight

July 2

Solomon: A Ruler Who Began Well

1 Kings 3:5-14

GOLDEN TEXT: "Give therefore thy servant an understanding heart . . . that I may discern between good and bad"—1 Kings 3:9.

Choosing is a test of character.

It is not what we get, but what we choose. It is not money or poverty, but the love of money. It is not success in gaining pleasure, but what we put first in our life, that tests us as to what we really are. What we have and what we do, often depend on many things outside of ourselves. What we choose is the work of our hearts and wills!

Wisdom is really the best gift. Of what good is money to a man if he does not have the sense to use it well? He only makes himself ridiculous, and people talk about his folly. So it is with power. It is a terrible thing for a man to possess power without the proper knowledge for its use. There is no saying what dreadful things he may do.

"Riches and honors are all things outside us. They make no change in the man, any more than fine clothes do. He is no better or truer man for having them. Some rich men are very odious creatures; no man would ever speak to them were it not for their money.

"But a wise man, who knows how to behave, who can tell you what you want to know, who can charm and instruct you with his conversation, people want to know him for himself. It is the man for whom they have regard, not his possessions. So you see wisdom is really the highest and best of all."—Canon J. Hammond.

The mind of God sees that to be folly which we think to be wisdom (1 Cor. 3:18-23). The late Professor Hodge suggested one time, that "he who attempts to convert the world by mathematics, or metaphysics, or moral philosophy is foolish, and his wisdom is folly."

If we want to know the characteris-

tics of true wisdom, which cometh from above through faith in Jesus Christ, we may find them in James 3:17.

"If young men and women could but see the possibilities of their youth, and the issues that hang on early choice, as clearly as they will see them some day, there would be fewer wasted mornings of life and fewer gloomy sunsets. But the misery is that so many do not choose at all, but just let things slide, and allow themselves to be moulded by whatever influence happens to be strongest. For one man who goes wrong by deliberate choice, with eyes open; there are twenty who simply drift. Unfortunately, there is more evil than good in the world; if a lad takes his color from his surroundings, the chances are terribly against his coming to anything high, noble, or pure." — Alexander MacLaren.

July 5

Jeroboam: A Man With A Great Opportunity

1 Kings 11:26-31, 37-40

GOLDEN TEXT: "In all thy ways acknowledge him, and he shall direct thy paths." — Proverbs 3:6.

We have here the first mention of that infamous name, Jeroboam. The meaning of Jeroboam is "whose people are many". It is true that this monarch was the leader of a host of followers, yet he went down in history as the king "who made Israel to sin".

In verse 28, it is shown that Jeroboam was a good workman, that his "mighty valor" was recognized by Solomon. As a reward, he was made an overseer. In this capacity, he agitated rebellion among the Ephraimites (the tribe of Israel to which he belonged) using the toil and taxes upon them as a means for stirring up trouble.

Jeroboam was clever in the art of arousing hatred. His cunning tongue stirred up the people against Judah. They were caused to follow his leadership. Solomon learned of the plot and sought to have him put to death. Jeroboam fled into Egypt, where he remained until after Solomon's death. The nation of Israel became divided. Only the little tribe of Benjamin stood with Judah. The remaining tribes joined in anointing Jeroboam as king.

"And will give ten tribes to thee." (verse 31). The reason for this is clearly explained . . . not for the good character of Jeroboam or his just merits, but for the chastising of Solomon's apostasy. The kingdom over which Sol-

omon had ruled became divided for the reason that he had forsaken God. The prophet Ahijah warned Jeroboam to take heed, lest he sin and betray his responsibility in like manner.

In this, we see the grace of God at work. Not by Jeroboam's goodness, but by God's grace, was he acceptable. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him."

But Jeroboam proved unworthy and his reign of twenty-two years was a miserable failure. Lacking in faith, he resorted to political trickery. Idolatry was introduced to accomplish his objectives.

When the chain of events are reconstructed, they will show how one bad step led to another. Having rejected Jehovah's will, Jeroboam no longer was deserving of Divine care. The children of Judah maintained reliance in the God of their fathers, while under Jeroboam's kingship the ten tribes fell into apostasy.

In the last analysis, unbelief was the root cause for all of his mistakes. Unbelief lies at the root of all sin. Jeroboam had God's promise that if he would obey, God would be with him.

However, this weak personage chose another course. God offered him a great opportunity but of his own volition, he chose to violate the dictates of a righteous rule. He sinned and "made Israel to sin".

July 16

Rehoboam: A Man Who Made A Foolish Choice

1 Kings 12:1-5, 12-17, 20

GOLDEN TEXT: "A man's pride shall bring him low." — Proverbs 29:23.

Solomon had a thousand wives and concubines, yet we read of but one son to bear his name and he played the fool.

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Israel reached the highest pinnacle of her grandeur under Solomon. Toward the end of his reign, however, internal elements of decay were at work. Accompanying this display of wealth and power, were oppression of the poor, lust, and indifference toward the things of God. The people were ground into the dust, in order to pay for the external beauty in the kingdom. The ultimate outcome of the split between Israel and Judah resulted in the captivity and dispersion of both nations.

There are reasons to suppose that Rehoboam was aware of the threatened internal rupture of the kingdom. He had hoped that by going to Shechem, and there treating with the insurgent tribes, a dissolution of the nation could be prevented. Yet, this act proved to be the most injudicious thing he could have done. It hastened the disruption.

It is another illustration of Rehoboam's weakness of character, that he should have rejected the counsel of the older men. He preferred to accept the opinions of the young men with whom he was familiar (verse 8).

It was extreme folly for him to reason that his young companions in sport and pleasure, were intellectually equipped to counsel him, in matters pertaining to affairs of State. They pleased Rehoboam; they appealed to his pride. Their advice followed the lings of his own desires. Thus he illustrated one of the proverbs of Solomon, his father: "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed."

It is of consequence to young people today, that they choose with extreme caution the companions with whom they associate. If they consider their best friends, those who fire their pride, gratify their vanity and consent to mad pleasures — they are marked for ruin.

The threat contained in verse 14 is inconceivably foolish. Passion and offended dignity, are poor guides for conduct. Threats are always mistakes. It never pays to answer people roughly, no matter how confident one may be of his power. If Rehoboam had wished to split the kingdom, he could have found

no better wedge than this blustering promise of tyranny.

Rehoboam died at the age of fifty-eight. The Spirit's last comment on this personage is significant: "And he did evil, because he prepared not his heart to seek the Lord." (2 Chron. 12:14).

July 23

Asa: A Life of Trust

2 Chronicles 14:2-12

GOLDEN TEXT: "Help us, O Jehovah our God; for we rely on thee." — 2 Chronicles 14:11.

Asa endeavored to please God. Yet he was not without mistakes and failures, which are frankly pointed out in the Scriptures (1 Kings 15:14, 18, 19 and 2 Chronicles 16:2-10, 12). But his "heart was perfect with the Lord all his days" . . . his will was wholly surrendered to Jehovah, and it was his desire to serve Him.

Taken as a whole, God's estimate of Asa's life, is that he "did that which was good and right in the eyes of the Lord his God." Asa's actions were motivated, not with the thought of whether men would approve of them, but how they would appear before Jehovah.

A work of reformation was begun! Asa commanded that all forms of idolatry should be abolished. Whatever was against pure religion and good morals had to go. Asa "commanded Judah to seek the Lord God of their fathers" (verse 4).

This might be called the first great revival among his people, since their entrance into the Land. Others were to follow, under Joash (2 Chronicles, chapters 23 and 24), and under King Josiah (2 Chronicles, chapters 34 and 35). It is significant that these revivals were accomplished by first abolishing all idols and images of pagan gods. It was also necessary to cleanse the Temple and the area about the Temple, of all the wicked devices which related to idolatry.

It was of no consequence to remove the roots of pagan worship among the Israelites, unless true worship of Jehovah was to be substituted. To re-

move false concepts and fail to substitute essential truth, is to leave a man's life empty and capable of greater sins than before.

When presenting the Christian faith to young people, it is best that we do not insist they eliminate this and that from their lives. Hold up to them the Christ. When He is received, the false, the tinsel things of life, will have no attraction.

Asa fortified the city. What constitutes the fortifying of a city? It is here stated: "Because we have sought the Lord our God" (verse 7). This is the true defense of a kingdom (Zech. 2:5), without which all other means are ineffectual (Isaiah 26:9).

Verse 11 is one of the most remarkable verses in the Old Testament. It reveals a wonderful faith and a lofty conception of the omnipotence of Jehovah. Religious history is replete with instances where God's children have been delivered in moments of adversity, when they cried unto Him. One man with God is in a majority.

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DR. E. J. ROLLINGS' articles in the May and June Defenders are now available in pamphlet form. Titles: "Marijuana, the Weed of War" and "Junk, Junk Peddlers and Junkers." Price 5 cents each . . . 40 copies \$1.00. Defender Publishers.



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— WICHITA HEADQUARTERS



DEFENDERS

MISSIONARY DEPARTMENT

An Exchange of Letters

Dear Dr. Winrod:

Greetings from all workers on the Puerto Rican mission field:

Thirty-five of us are assembled here in Rio Piedras from different parts of the Island, discussing plans for a great Defenders Convention at Guayama, the last three days of July.

Happy expectations fill our hearts. Our conference here today may be called, in some respects, an acquaintance meeting. Workers who have never met before are now shaking hands and speaking encouraging words about this Testimony.

One said a moment ago: "When a sincere man joins Defenders ranks, he never goes away. The Message and Fellowship grow dearer to one's heart with the passing of the days." A unanimous *Amen* greeted this confession.

Two Workers have been voted for ordination at the Convention. They are the Guayama Pastor, Brother Esteban Cotto, and the Sunoco Pastor, Brother J. de la Torre.

All subjects considered essential for the Convention are now distributed among Defender workers. Besides we shall have surprise topics, and will allow time to welcome the messages of God's servants from the various fields. The character of the Convention is this — a feast of good things from Defender Christians to all the people.

The next issue of *El Defensor Hispano* will carry the story, program and many details.

We await your return to the Island to again engage, with us, in missionary preaching travels. A larger and stronger army of Defender Christians will greet you next time, than on either of your previous visits. But if you cannot come for the Convention, a cablegram of greeting, admonition and instruction, will add to the inspiration of all assembled delegates and friends.

A new tabernacle will be inaugurated under the leadership of Mr. Jose A. Hernandez, May 1st. Several Workers will preach in this pulpit during the inauguration weeks.

A mass meeting will be held within a few days in the plaza at Carolina, as the first definite step for launching a permanent mission there, under the leadership of Rev. Domingo Rodriguez.

We have opened another Tabernacle in a place called Savarona, where no Christian work was established before. Pastors Julio Llopez and Uaudentino Vargas are in charge of the task there.

A new Defender chapel now exists at Minao, under the able leadership of a young couple, Mr. and Mrs. Juan Ace-

vedo Baez — a promising place. In three weeks 75 persons have decided for Christ. I preached there to a crowded assembly last Wednesday.

In closing this letter I shall say: "Backed by your prayers and financial fellowship, we continue in the daily pull, and we know God's blessing will continue to honor the mutual effort for His glory."

Faithfully,

J. F. Rodriguez

Dear Dr. Rodriguez:

Your good letter telling of the forthcoming Convention, and giving miscellaneous jottings on the general progress of the work, has been received and read carefully.

I am sure that I speak for many thousands of Defender friends here in the continental United States, when I say that our prayers and thoughts will be with the delegates and friends as they assemble at Guayama.

This gathering is sure to wield a vitalizing influence upon the Testimony as a whole, because the Workers will all return to their respective fields inspired with new zeal and earnestness to carry forward. Under your able leadership, the Convention will be a success in every way.

I have had the responsibility of directing undertakings of this kind a sufficient number of times, to know that extra expenses occur in spite of one's best efforts to keep expenditures at a minimum. Enclosed please find a modest sum as a personal offering from Mrs. Winrod and me, to be used as you know best, in promoting the interests of the gathering.

During the days that the rally is in progress, please set aside short daily periods for prayer, meditation and study, regarding the other branches of Defenders Missionary work — remember Brother Velonis in Greece, Brother Markoff in Bulgaria, Brother Pain in

Cuba, and Brother Revere in West Africa.

Souls are being constantly won to the Lord on each of these fields and while separated many miles apart, yet our common interests are knit in bonds of love and unity of spirit. These labors for the Lord and Master are constantly before us, here at Defenders Headquarters.

Please keep us fully informed regarding all developments.

Yours in Christ,

Gerald B. Winrod

"Ye Men of Athens"

IN the seventeenth chapter of Acts, Luke has set down the famous sermon which the Apostle Paul preached on Mars Hill.

This place is located within a stone's throw of the Acropolis—the upper fortified part or citadel of a Greek city. On that elevation at Athens, there stands the famous building called the Parthenon.

This is a magnificent ancient Grecian building, of Pentelic marble, with 17 huge sentinel-like columns on the sides. Attributed to the genius of Ictinus, it was begun about the year 447 B. C., and completed in 438 B. C. In both construction and sculpture, it is said to have been the most perfect product of Athenian art when ancient Greece was at the zenith of her culture.

The edifice was adorned with a great gold and ivory statue of the goddess Athena . . . one of the greater Olympian deities, believed wise in the industries of peace and the arts of war. She was considered a patron goddess of Athens.

We may imagine the fearlessness of the Apostle as he delivered this oration, standing almost in the shadow of this huge image.

There he stands with arm raised pointing toward the statue of Athena blazing brilliantly in the Sun. This act required tremendous courage. He did not shrink but directed his remarks

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straight against the mythological gods of Greece.

The Apostle's classic message embraced four profound truths: He declared unto the Athenians that, in all things, they were too superstitious. Notwithstanding the wisdom of their philosophers, the Greeks had not discovered spiritual reality; they were grasping at shadows, clutching at the air and chasing rainbows in a frantic search for God and soul rest.

Paul would have lacked characteristic honesty, had he not referred to his favorite theme — that this Man, Jesus the Christ, Who had been murdered by cruel hands and placed in the tomb, had broken the bonds of death and was alive forevermore through the resurrection.

It is a long step from that oration delivered on Mars Hill, to a present-day Gospel Testimony in Greece. Yet in the twentieth century, God has raised up another loyal preacher to proclaim Gospel truth to "Ye men of Athens".

Rev. A. Velonis, brilliant Greek of learning and courage, is the spearhead of the Defenders Message in his Country. He is faithful in presenting the identical theme, which Paul first delivered centuries ago. In missionary tours and through his writings, he constantly emphasizes the same basic truths . . . the necessity of repentance and the fact of the resurrection.

The reaction to Paul's sermon among the early Athenians was expressed in a spirit of mockery. And, in like manner, great are the obstacles placed in the path of Gospel progress today. Acts 17:21 says: "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

This reflects the fact that the Greek mind is essentially argumentative — given over to questions. Ancient philosophers of Greece devoted themselves almost entirely to asking and answering questions. And it is true that the centuries have not changed this characteristic of the Grecian mind.

"Ye men of Athens" have a pathetic need of missionary evangelism today, as in Paul's time. Please pray for Mr. Velonis. It seems that trouble has visited him in cycles. In recent months, he has been the victim of terrific persecution. At Defenders Headquarters, the ministry of this courageous man, is a matter of grave concern.

Good News

"A cold waters to a thirsty soul, so is good news from a far country." Proverbs 25:25.

On the fifteenth of each month, the *Defender Missionary Messenger* brings



I control the strong, protect the weak, relieve the suffering and remind the people that righteousness exalteth a nation but sin is a reproach to any people.

—The American Flag

refreshing accounts of feats of heroism from the five fields. Files at the Wichita Headquarters are bulging with appreciative letters from friends over the Country, testifying to help received by reading these reports. The *Messenger* is sent free of charge to those who contribute to the support of Defenders Missionary work.

Our missionaries are faithful in dispatching their reports. The quantity of material received, simply splashes over the columns of *The Defender*, and it has therefore been necessary to build a reservoir—hence the little *Messenger*.

To illustrate: On the first page of the current issue, there is reproduced a large photograph of an edifice made of stone. This is the new Defenders Church and School building in Kru-town, Liberia, which is being constructed under the leadership of Paul N. Revere. A comprehensive statement about the structure is found in the *Messenger*. Some three years have melted into missionary history since the foundations were started. One may observe from this photograph, that the building nears completion.

It cannot be questioned that this project is a big undertaking! Nothing like

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it stands on the west coast of Africa. The auditorium will seat several hundred persons. When completed, it will have beef built entirely of stone, with the exception of the roof, which is corrugated metal.

Out from this hub, this permanent Gospel center, under the leadership of Paul Revere, the converted educated son of a Kru witch-doctor, will radiate the Defenders Testimony . . . like beams of light, to various sections of that part of the world.

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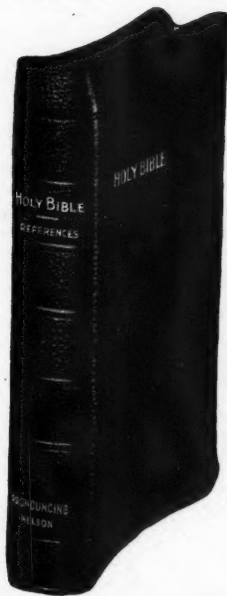
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I.e. The son of my sorrow.
I.e. The son of the right hand.

his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.

7 For their riches were more than

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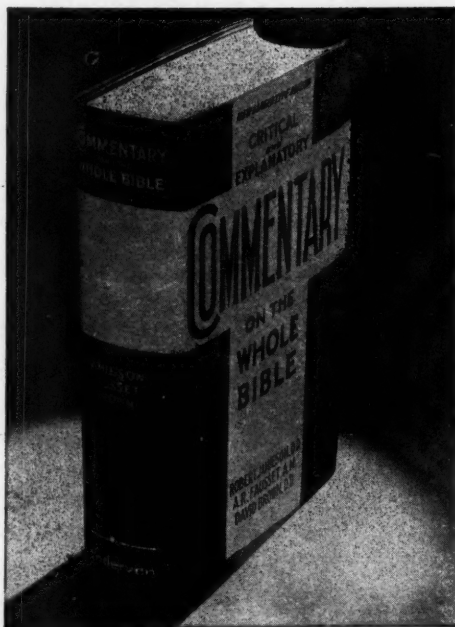
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CHAPTER XXVIII.

Ver. 1-28. A bad conscience makes men timid; the righteous are alone truly bold (ch. 14. 28; Psalm 27. 1). 2. Anarchy producing contending rulers shortens the reign of each, but by a man . . . prolonged—or, "by a man of understanding—i. e., a good ruler—he who knows or regards the right, i. e., a good citizen, shall prolong (his days)." Good rulers are a blessing to the people. Bad government as a punishment for evil is contrasted with good as blessing to the good. 3. A poor man . . . &c.—

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